THE

CHRISTIAN ADVOCATE.

SEPTEMBER, 1825.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XVI.

The first subject of attention at this time, is the following very important answer in our catechism, to the question—What is sin? "Sin is any want of conformity unto, or transgression of, the law of God."

That we may understand correctly the nature of sin as it is here defined, it will be of use to consider briefly, the nature of that law of which all sin is a violation. The law which sin violates is the law of God. "Whosoever committeth sin—says the apostle John—transgresseth also the law; for sin is a transgression of the law." In defining a law generally, Hooker says—"That which doth assign unto each thing the kind, that which doth moderate the force and power, that which doth appoint the form and measure of working, the same we term *a law*." More shortly and popularly, a law may be defined—a prescribed rule of action.

The laws of God, for the government of men, have some of them been temporary and local, and some of perpetual and universal obligation. The ceremonial and judicial laws of the Jews were, during the continuance of the Mosaick economy, perfectly obligatory on that people—as much so as the precepts of the decalogue. But they were local and temporary. They never were binding on any other people beside the Jews; and not binding on them after the advent of the Messiah. They were given for a particular purpose—That purpose has been accomplished, and the Deity, the legislator who enacted, has repealed them, and they are no longer laws.

But there are other laws of God, which are of perpetual and universal obligation—These are called moral laws. But here, again, there is a distinction which deserves to be noticed. Some of these laws are technically denominated *moral natural*, and others *moral positive*. Laws *naturally moral*, are those which seem to derive their obligation from the very nature of things; insomuch that you cannot conceive that they should not be obligatory, while the relations exist to which they refer. Thus you cannot conceive that a rational and moral being should exist, and not be under obligation to reverence his Creator—You cannot conceive that it should be lawful, for such a creature to disregard and revile the infinitely great and good Author of his being.

On the other hand, laws *positively moral*, derive their obligation, not from the nature of things, but solely from the explicit command of God. Thus the intermarriage of brothers and sisters, must once

have been lawful; and if so, there is no natural immorality in such a connexion. But this connexion has been forbidden by God, from a very early period of the world; and is, therefore, now a violation of a law called *moral positive.*

The moral law of God—or the rule of moral action for his creature man—was, no doubt, clearly written on man's heart, at his first creation—That is, he was so formed that he had a clear perception of his duty, and he felt, as he ought, his obligations to perform it perfectly. After the fall, this original law of moral duty, was greatly defaced and obliterated by sin. Some faint traces of it, however, seem yet to remain, in the dictates of natural conscience. But as the restoration of man was intended by God, he was graciously pleased to reveal anew his moral law, in its full extent, to his fallen creature. This was done most fully in the ten commandments, given to Moses in Mount Sinai, engraved by the finger of God on two tables of stone. This compend, usually called the decalogue, although extremely short, is, nevertheless, when taken in its spirituality, comprehensive and complete.

All the laws of the decalogue are, I think, *moral natural*, except the fourth, which seems to be *moral positive;* so far at least, as it determines what part of our time should be exclusively devoted to God. And, indeed, in this, there may be *a natural fitness*, with which we are not acquainted.

Short as the decalogue is, our Saviour gave a summary of the moral law, which is still much more compendious, and yet entirely complete and perfect. It is this—"Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." He declared that "on these two commandments hang all the law and the prophets." Here, then, we have the whole moral law, expressed by the lawgiver Himself, in a single sentence: and it is of unspeakable advantage to have it so expressed. It presents us with a short rule by which to ascertain our duty, and by which to discern and determine what is sinful—Sin is the transgression of this moral law.

In the original language of the New Testament, the word for sin, ἁμαρτια, is derived from a word whose primitive signification is, *to miss the mark.* This suggests as perfect and extensive an idea of sin, as perhaps can be given. The moral law holds up to us *a mark*, at which we are to aim, or *a rule*, or *line*, by which we are to act, or move. Every thing which misses or falls short of this mark, or which deviates from this rule, or line, is *sin.* Hence, too, we have a clear illustration of the greatness, or aggravation, of some sins, in comparison with others. All short-coming, or deviation, is sin; yet some defects come short, and some actions deviate, unspeakably more than others.

The answer in the catechism divides sin into two kinds—"Any want of conformity unto, or transgression of, the law of God;" that is, sin of omission, and sin of commission. Some writers on the subject of moral criminality, in our country, have said a good deal to prove that all sin is of a *positive* nature; or that it consists in an actual transgression of the divine law. But this appears to me, little more than a play upon words. It is, indeed, true, that all guilt is positive, and that all conduct which is not conformed to the law of God, is sinful conduct. Yet the whole may arise from neglect, or the refusal of obedience. We are abundantly taught in scripture, to make a distinction between sins of omission and sins of commission. "These things (said the Saviour) ought ye to have done, and not to leave the

other undone." Nay, if we take the scripture for our guide, as doubtless we ought, we shall find much more there said, against sins of omission, than against sins of commission. The reason of this probably is, that the guilt of actual transgression, is at once admitted and allowed by all; while many are disposed to think very little of sins of omission. It was, therefore, proper to *inculcate* the guilt and the danger of omissions, that they might not be overlooked—This was the point, or pass, which it was peculiarly necessary to guard. Hence we find, it is the tree which bore *no* fruit, the lamp that had *no* oil, the unprofitable servant that made *no* use of his talent, which are held up as beacons, to warn us of the danger of omitted duty. In like manner, the sentence pronounced on the wicked in the final judgment, is made to turn entirely on omitted duties—Not a single actual transgression is charged—"I was an hungered, and ye gave me *no* meat; I was thirsty, and ye gave me *no* drink; I was a stranger, and ye took me *not* in; naked, and ye clothed me *not;* sick and in prison, and ye visited me *not*." So also the apostle to the Hebrews—"How shall we escape, if we *neglect* so great salvation?" The great mass of those who hear the gospel without benefit, it is probable, lay their consciences to sleep on this pillow of deception, that they have *done no harm*,—that they have never committed any flagrant offences; when, notwithstanding, they are manifestly living in the total and soul-ruining neglect of all the duties which they owe to God. Truly we have reason to believe, that omission and neglect will destroy a very large proportion of those who perish. They will perish because they would not repent; would not believe in Christ; would not yield themselves a living sacrifice to God.

It is, however, to be admitted and remembered, that in the scale of comparative malignity, sins of commission are generally greater than those of omission. To violate actively, a known law, seems, in most instances, to require a greater force or hardihood of moral pravity, than to fall short of the requisitions of a law. There is also in sins of commission, a greater scope for aggravation, than in sins of omission. Suppose a man to omit every duty which he is capable of performing, and although it must be admitted that his guilt is inexcusably great, yet it certainly falls very far short of his, who is a blasphemer, a thief and a murderer. Men of great natural powers, and of extensive authority or influence, do, sometimes, by sins of commission, accumulate guilt that seems to resemble that of the fallen angels. In this view, infidel, and other licentious writers, conquerors, tyrants, and all extensive oppressors and corrupters of mankind, will be perceived to have incurred a criminality, which must fill us with horror in the contemplation.

After all, we are to remember, that it is not *universally and invariably* true, that sins of commission are greater than those of omission. The omission of all the duties which men owe to God, certainly renders them more guilty in his sight, than they would have been rendered by many unequitable acts done to their fellow creatures,—towards whom it is perhaps their boast, and their deceptive reliance, that they are just and benevolent. And even in regard to duties that belong entirely to the second table of the decalogue, it is plainly a greater sin, to omit to relieve the pressing necessities of a parent, than to indulge in some recriminating language, under great provocation.

But in this connexion, I think it important to warn you distinctly, my young friends, against the danger—and it is one of no small mag-

nitude—of accustoming yourselves to excuse, or extenuate guilt, by *comparing* one sin with another. This is a common, and a most pernicious evil. Probably a large proportion of mankind, under the light of the gospel, are falsely speaking peace to themselves, because they believe that they are not so guilty as many others. They seem to forget, that in making this estimate, they are both judge and party, and therefore are not likely to decide fairly. But suppose they did, what avails it, that others are more guilty than we, if both they and we are so guilty as to be adjudged to eternal death. The multitude of those who perish, will not alleviate, but aggravate the torment of every individual who helps to form the multitude. A mind truly enlightened, is always disposed to think its own sins, greater than those of many others. The reason of this may be easily assigned. Every good man *knows* his own sins, and the aggravations of them, better than he can know those of others; and therefore he is ready to suppose that others have been less vile. The apostle Paul placed himself among the chief of sinners; and to this every real penitent will be far more disposed, than to make any favourable comparisons in his own behalf.

On the whole, my dear youth, as sin is the transgression of the law, see the importance of often setting that law before you, and of comparing with it your heart and your life. Often say—each to himself—"The law of God requires me to love him with all my heart, soul, strength and mind; and to love my neighbour as myself. How can I abide the test, when brought to this standard of duty? Have I ever truly loved God at all? If not, my whole life has been nothing but unmingled sin. If I have loved him at all, yet alas! how imperfect has been that love; how far from loving him with *all my heart*—with all the powers of my nature, and without any interruption. What immeasurable guilt does this investigation present to my view! And it is increased, when I think that, so far from loving my neighbour as myself, I have, in addition to much self preference of my temporal interests to his, had but little concern, in comparison with what I ought to have had, for his eternal happiness,—the salvation of his immortal soul. What then, though the world can charge me with no gross vices? What, though I am even commended as amiable, extolled for my virtues, and held up as an example to others?—"God seeth not as man seeth," and he sees and knows that, when brought to the standard of his good and holy law, I am a great and inexcusable sinner." It is in this way, my dear young friends, that persons of the most amiable natural tempers, manners and deportment, before the world—qualities that we do not undervalue—nay, it is in this way that persons of real and eminent piety—when, under the enlightening influences of the Holy Spirit, they view themselves in the glass of God's strict and holy law—always see that, in themselves, they are vile, polluted and undone sinners; that they are justly condemned; that they have no righteousness of their own, on which they can rely; but must place their whole dependance, for pardon and acceptance with God, on the finished righteousness of the Lord Jesus Christ.

There are several other divisions of moral transgression, or of sin, which I will cursorily mention, and make only a few passing remarks. Sins are sometimes divided into *voluntary* and *involuntary*. This I hold to be altogether an improper division, if the words *voluntary* and *involuntary* be strictly taken. No involuntary act can ever be sinful. It is the choice of the will, which alone renders any act a sinful act. Habits of sin, in consequence of which men often sin without think-

ing of it, have all been formed by voluntary acts, and are still voluntary habits. If the will were constantly and steadily set against them, they would be broken and changed.

Again—There are sins of *inadvertence*, and sins of *deliberation*. Sin that is committed with deliberation, or with time for deliberation, is always, and justly, considered as more heinous than that which is committed by thoughtlessness, by the surprise of temptation suddenly occurring, or through the impulse of violently excited passion. The latter, however, is often aggravated, in no inconsiderable degree, especially when previous transgression, of a similar kind, should have produced vigilance, caution and self command. But deliberate sin, is always, in the highest degree criminal—Offences of this character are called in scripture "*presumptuous sins.*" They always imply that conscience is either violated, or for the time inoperative.

Again—There may be sins of *comparative ignorance*, and sins against *light and knowledge*. "Ignorance, total and invincible, takes away all sin." We must know a thing to be our duty, before we can be under obligation to perform it, Yet voluntary ignorance, when men may have easy access to information, will not take away guilt. It is conscious guilt, and hatred of the light, which often keeps men in ignorance; and this is a sin which our Saviour severely reproves. But the possession of light and knowledge, always adds, in a high degree, to the guilt of sin. "The servant which knew his Lord's will and did it not, shall be beaten with many stripes." I shall only remark farther, on this topick, that some seem to suppose that if they refrain from sin in the overt act—that is, in word and deed—they are comparatively innocent. This is a great and pernicious error. Overt acts may be injurious to others, in their immediate effects and by their example. But the thoughts, the heart, the will, the affections, the desires, are the seat of all sin, in the sight of God; and here we may be, and often are, inexpressibly criminal, when no outward act indicates our guilt. *He* has yet to learn what sin is, who takes no account of the sins which can be known only to God and to himself. It is against inward heart sin, that every good man has his sorest struggles, and greatest and longest conflicts.

(*To be continued.*)

TO THE EDITOR OF THE CHRISTIAN ADVOCATE.

Reverend Sir,—Allow me most respectfully to state a few queries which have, more than once, of late, risen in my mind, in regard to some evils which have appeared to me likely to flow from that union and cooperation among Christians, which form one of the most striking characteristicks of the present day.

I should greatly deprecate, Mr. Editor, being thought unfriendly to the spirit of union and intercourse of which I speak. I fully agree with you in the opinion expressed in several of your late numbers, that it ought to be regarded as, eminently, a token for good, and to be hailed with joy and gratitude by every friend of the Redeemer's kingdom. When Christians of various denominations are made willing to come together, and, forgetting all their minor differences, to unite in sending the Gospel to those who have it not,—the man who can disapprove or regret such union, I will venture to say, "knows not what manner of spirit he is of."

But while all this is granted, and ought never to be forgotten, surely no Christian will allow himself to forget that human nature is ever prone to run into extremes; that the best things are liable to most grievous perversion; and that, under the guise of duty, some of the most

serious mischiefs that ever corrupted the church of Christ have been introduced. It is the part, then, of cordial friendship to Christian harmony and co-operation, to point out the dangers to which they are exposed, and to endeavour, if possible, to avert them. Now, if I mistake not, there *are* such dangers. Permit me, among a number that might be named, to point out *one*, which impresses my mind as the most important of all.

Is there not some danger that Christians at the present day, who possess an amiable and catholick spirit, and who are frequently called to act together, in missionary and other enterprises, will be tempted to feel as if CHRISTIAN DOCTRINE were a matter of small importance, and of course, that the points concerning which some other denominations differ from us ought not to be insisted upon, or even at all preached? I have sometimes thought that a growing disposition of this kind was indicated by the plans and conversation of many excellent people. Now, if the faithful exhibition of gospel principles be of vital interest, in the conversion of sinners, and in the edification of the church,—if "*speaking the truth*, in LOVE" indeed, but FAITHFULLY, be a duty, without which no minister of the gospel has a right to expect the divine blessing on his labours, and no private Christian any reason to hope that an "unction from the Holy One" will be vouchsafed to the ordinances on which he attends; will not the gradual decline of discriminating doctrinal preaching be apt to prepare the way, not only for mischief, but for very serious mischief? I acknowledge, Mr. Editor, when I look at this subject calmly and impartially, my apprehensions are deeply excited.

As I love to be explicit, I will frankly tell you what it was that first excited my fears on this subject, and which, indeed, suggested to my mind the whole train of thought which I am now endeavouring candidly to communicate, through your excellent journal, to the publick. It was the perusal of the constitution, and, more particularly, one article of the constitution, of the *American Tract Society*, lately formed in the city of New York. The article alluded to is that which provides, that the "Publishing Committee" shall consist of six members, of six different religious denominations; and that no tract shall ever be published to which any one member of this committee shall object.—I have no doubt that this plan may be carried very easily and amicably into full effect: but will not the principle upon which it proceeds be apt to lead to such an *emasculation*, if I may so express it, of all the tracts which relate to many of the fundamental doctrines of the gospel, as will greatly diminish their force, and their prospect of doing good? Will it not present a strong temptation to those who write, and those who select tracts for this society, to learn the unenviable art of dealing in vague and equivocal generalities, in reference to some of the most precious portions of evangelical truth? And, if so, will not the natural consequence be, to banish clear and discriminating views of doctrine from the printed works, and, after a while, from the pulpits, of the denominations who are thus united? I hope this will not prove to be the case, but I must be pardoned for saying, that I am not without my fears.

It must not be inferred from this expression of my feelings, that I am hostile to the American Tract Society. I am, on the contrary, warmly in favour of the great object for which it was instituted, and took the earliest opportunity of becoming one of its life-members. And my reason for throwing out these monitory hints is, not that I am prejudiced against the delight-

ful union and co-operation which the society in question aims to attain,—for all my prepossessions are the other way,—but that I may put my fellow members on their guard, and point out the rock on which, if any where, we shall be likely to split.

Those who are acquainted with the ecclesiastical history of *Massachusetts*, and especially of the town of *Boston*, will not think that I am conjuring up a mere chimera. Seventy years ago, the clergy of that town, were generally and decisively orthodox. *Mayhew* and *Chauncey* were among the leaders, in the introduction of error. When heresy began to show itself, it was by no means with a bold front, and in its most offensive form; but in a gradual and insinuating manner. The practice of systematick *exchanges*, every Lord's day, among all the ministers of the town, had been long established, and was a favourite plan for attaining the double purpose of saving labour in the composition of sermons, and of promoting fraternal intercourse among the ministers themselves; and also between the clergy and the different congregations, who were, by the operation of this plan, gratified with frequently hearing all the pastors in the town in turn. When several of the pastors began to deviate from orthodoxy, this plausible and convenient plan of stated exchanges, was still continued; as well between the orthodox and the heretical, as between those who remained uncontaminated.—The consequence was, that the orthodox, when they went into the pulpits of those who preached error, not wishing to appear hostile or uncivil, got into the habit of choosing and discussing subjects, on all such occasions, in such a manner as to give no offence. And as these exchanges occurred, not only regularly, but very often, there was a temptation, on both sides, to avoid all close, doctrinal, discriminating preaching. In a little while, such preaching gradually went out of vogue on all hands. —The people became accustomed to a sort of sermons, which, while they were not heterodox, had no distinct, or strongly marked Christian character: in a little while, they ceased to have a taste for any other kind of preaching; and, at length, by a very natural course of things, having lost sight of the peculiar and most precious doctrines of the gospel, they were prepared for almost any extreme of error.

And I do not hesitate to give it as my decisive opinion, that, in all cases whatsoever, that plan which discourages, or banishes the undisguised, faithful preaching of the peculiar doctrines of the gospel, will be the means of banishing the knowledge and the love of those doctrines from the church, in direct proportion to the degree in which it prevails; and that where the mass of any congregation have been in the habit for twenty years together, of attending on this lax, indistinct, and undiscriminating sort of ministrations, they will be ready, at the end of that time, for Unitarianism, or for any other form of heresy that the grossest errorist may think proper to propose to them. I would ask no better preparation for introducing Socinian opinions into the most decisively orthodox church now on earth, than that their ministers, however pious, should go on for fifteen or twenty years together, to veil the truth under serious, but vague and indistinct preaching. At the end of that time, I should expect to have no trouble at all in attaining my purpose.

My queries, then, are such as these:—Will the structure of the tract society, and of all similar institutions, tend to make the tracts and other works which they circulate, vague, pointless, and but little adapted to instruct or impress their readers?—Is there not some danger that the happy spirit of union and

fraternal intercourse which characterizes the day in which we live, may tempt many to think less, and insist less, on the importance of distinguishing truth, than the word of God requires?—May not Christians, before they are aware, cherish an evil of this kind, until it becomes too strong and fixed to admit of removal?—And ought not the enlightened friends of truth, while they cultivate a catholick spirit, and while they unite in pious enterprise, as far as possible, with all denominations, to recollect that there are truths which they cannot compromit, and must not forego, to please any man?

CATHOLICUS.

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor—The following is an extract from a letter written by a Layman, to a younger brother about leaving the Theological Seminary at Princeton. It may be profitable for your clerical readers to consider in what light their office and their duties are frequently viewed, by intelligent and pious Laymen. The extract contains a number of practical hints too, which may be useful, especially to younger brethren in the ministry. I therefore transcribe it and leave it at your disposal.

AMICUS.

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June 1*st*, 1822.

In all probability you are now about to leave the place of all others on earth the most endeared to you; never to return to it but as a transient visiter. Your earthly teachers must now be your books. But beware of man's wisdom. Seek the wisdom that is from above: Seek the teachings of the Spirit of God. Be earnestly and constantly engaged at a throne of grace, in behalf of your people. Take no rest to yourself until you have brought your people to pray. Their prayers will not fail to bring down from the fountain of living waters, fresh streams of grace to water your labours. A praying people, it has been said, will make a preaching minister.—And by a kind of reaction, (if I may so speak) a preaching minister will make a praying people.

If you have never done it before, I would advise you to keep a secret journal, or diary; in which you should note every thing worthy of remark, either in your conversation or from observation. Never visit without giving the conversation a serious turn—a *religious turn*. And when you have retired to your room, reflect on the subject, and consider whether you might not have managed your part more to the edification of the persons present—more to their comfort and confirmation in the faith: or if there was reason to believe they were among the unregenerate, whether you might not have placed what you said in a more striking point of view, so as to have brought home conviction more powerfully to their consciences. These things note down, that you may make a second attempt with greater address. —Persevere; let no defeat induce you to withdraw from the field of contest. But never let it appear that you are contending for victory. Whenever you find that the warmth of controversy has raised your feelings to such a pitch that your opponent may think, from your *manner* and language, that you wish to conquer for the sake of victory—give up the controversy: which you can do by a few mild remarks, made in such a tone and manner, as to leave the impression on his mind that you care for nothing but his welfare. This impression will greatly assist you, in your next conversation.—Yea, it will in many cases have so happy an effect on his mind, that, by the next interview, you may probably find that he has changed his ground entirely —This I have known.

But above all, preach by *example*.

O! be careful in this—Your natural openness, and ingenuousness of disposition and temper, will require you to be careful—to watch and pray—for you must avoid the very appearance of evil. Be thou "an example to believers in conversation, in charity, in spirit, in word, in faith, in purity. Give attendance to reading, to exhortation, to doctrine—neglect not the gift that is in thee."

Miscellaneous.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

(*Continued from p.* 351.)

Genoese Brig, Mediterranean, April 6, 1820.

My dear Friend,—The progress of time, which is carrying empires to ruin, and hastening the final dissolution of the world itself, equally carries forward the humblest individuals in their career of life, and finishes the incidents that go to make up the little history of their existence. The few weeks that have elapsed since the date of my last, have brought about my release from the irksome confinement which detained me so long, and so much against my will, at Messina. But in our world of hopes and wishes, rather than of enjoyment, one adverse occurrence very commonly only gives place to another. I have got free from the hardships of quarantine, but very undesirably have been compelled once more to embark on the ocean, and submit to the privations of shipboard; and that too in a vessel of such diminutive size and lumbered cargo, as puts comfortable accommodation out of the question. This is the allotment of Providence, in lieu of what my fond hopes had anticipated, viz. travelling the classick grounds of Italy, and gratifying my curiosity, by surveying all that is interesting in Rome. But shall I be dissatisfied? That is, shall I call in question the wisdom that planned the universe, and conducts all its operations; or shall I doubt the goodness of *Him*, who "so loved the world, as to give his only begotten Son, that whosoever believeth on him might not perish, but enjoy everlasting life?" My wishes have indeed been thwarted, and my expectations disappointed; but if infinite wisdom and infinite goodness has done it, I may well change my discontent for rejoicing, assured that all is as it should be.

But as my communications have assumed the shape of history, however much the dignity of subject is wanting, it will be proper to resume my narrative where my last left it, and give, in regular detail, the incidents which have issued in my present situation. I believe I did not inform you, that we had a chaplain in the Lazaretto, who said mass once a day through the week, and twice on the sabbath. He had a little chamber in the wall, with windows opening into the yard, in which he officiated, and around which the worshippers collected, falling on their knees, and uncovering their heads. Attendance during the service was altogether voluntary, and no regard was paid to those who absented themselves, or continued their diversions, which I often noticed, at a distance sufficient to avoid giving disturbance. The chaplain, during the service, was arrayed in most splendid vestments, that gave him a very imposing appearance. I have sometimes met with him, walking in the yard in his every day dress, which was rather shabby. He possessed a countenance remarkably indicative of good natured simplicity. Having

nothing to do, and being so much out of society, I was very willing to have scraped some acquaintance with this clerical step-brother, and on one occasion took the liberty to accost him in Latin. But either my very deficient expression of the language, or his ignorance of it, prevented him from understanding me. He made no attempt to reply, except in Italian, which was just as much an unknown tongue to me.

About two weeks before our quarantine expired, we underwent a fumigation, rather more ludicrous than comfortable; designed, I presume, to destroy any pestilential taint, that might still be lurking about our persons. One of the soldiers, who had been stationed on shipboard with us, and in consequence, had to perform quarantine before he could be readmitted into the city, was furnished with an iron pot, containing burning charcoal, with a paper of rosin, sulphur, and a variety of ingredients, but little allied to spicery. Having called us into a back apartment, and closed the door and window, by throwing some of the ingredients from time to time on the burning coals, the room was soon filled with a very dense and suffocating vapour. By squatting on the floor, I for a while was able to endure it. Fifteen minutes, we were told, was the time allotted for this purification. Before much more than the half of it had expired, I took the liberty of opening the door, and extricating myself from any hazard of suffocation, by going into the open air. The soldiers soon followed me, too glad, I believe, to be themselves released, to compel my return. Surely the good folks of Messina, by their sufferings at different times from the plague, must have been frightened almost out of rationality on the subject, to be induced to adopt such absurd and rigorous quarantine regulations, to prevent its return upon them. But the thing that astonishes me beyond measure, is, that it should never come into their heads, to adopt any regulations favourable to cleanliness, among their preventives. Had it been the middle of summer, I would have been seriously afraid, that the amount and variety of filth, with which the place abounded, would of itself have generated some pestilential disorder. Once, during our stay in the Lazaretto, a physician inspected the health of the inhabitants, having them paraded before him in the yard: but any inspection of the state of the establishment as it regards cleanliness, I believe was never made, during this time. What the situation of things must have been, you may be able to guess, from the following statement, which, I believe, may be considered as a sample of what frequently took place. Mr. O——, myself, two soldiers, and a labourer, who had all been on board the ship together, made what might be considered one family, occupying one house in the building. This house consisted of one large room below, and two above. The lower apartment being without a floor, and having a hearth without a chimney, was used chiefly for cooking. Mr. O——, and I, assumed the right of appropriating the front room above, to our exclusive use, assigning the back apartment, through which we had to pass to get below, to our companions. They, we observed on the first day of our residence in the place, commenced their housekeeping, with the practice of clearing their table, by discharging all its offal, the dish-water not excepted, on the brick floor. And, moreover, one of the soldiers, an old grey headed man, who gave evidence of being the victim of a class of vermin, equally disgusting with fleas, I observed in the evening, went no farther than the head of the stairs, to answer the call of nature. As our companions expected some perquisites for waiting on

us, we were able, by strong remonstrances, to bring about some better management. Filthiness, is, beyond a doubt, a part of the degradation, and, I may add, depravity, that belongs to fallen human nature: and no small amount of the physical evil to which man falls a prey, is the offspring of this very depravity. We need exceedingly, in our defiled world, the power of Christianity to make us clean. It is moreover, no small testimony, in favour of the gospel, that wherever it exerts its proper influence, it is found to purify the outward, as well as the inward man. A filthy people, can hardly be a truly religious people: they may be a superstitious people; like our old soldier, who at times appeared very devout, and through the night, kept a puny lamp burning before a tawdry picture of the Virgin Mary, probably to assist his prayers to her ladyship, for protection from pestilential disease.

Our consul had told us, that he thought he would be able to beg off a few days, in the rear of the forty, to which our quarantine had been fixed. Whether he failed in the attempt, or forgot to make it, I am not able to say; but it so happened, that it was two days over the period, before the much-wished for emancipation arrived—owing, I believe in part, to the difficulties that existed in arranging the disposal of us, when released. Long after we had been locked in our apartments, when it was quite dark, and all hope of deliverance for that day (the forty-second of our confinement) had expired, to our great joy, the consul arrived with a boat, to take us from the Lazaretto. Our joy however was soon damped, on being informed that he had failed to overcome the difficulty that existed on the subject of our passports. The government was peremptory in enforcing their regulations, and these regulations enacted, that all strangers, whose passports were not countersigned by the Neapolitan consuls, at the place where they were granted, should be escorted by the police to the frontiers, and discharged as vagrants. Some relaxation in our favour, the consul had effected. He had prevailed upon Capt. U——, of Boston, whose ship lay at the wharf, to receive us on board with him, and with great generosity, to enter bail for our safe keeping—that we should not be allowed to come on shore, nor have any intercourse with the people on shore; and, moreover, that we should leave the place in eight days. Such were the best terms that could be obtained for us; and they were so great a mitigation of the original severity of the law, as to entitle us to accept them with thankfulness. But oh! how we felt the value of American liberty, now no longer enjoyed, which gives a stranger a right of admission, into the country, without the formality of a passport, and to protection while passing from one end of it to another, if he only conducts himself with propriety.

Our situation on board Capt. U——'s ship we had reason to regard as a change much for the better, though we were still in confinement. We had here excellent accommodations for shipboard, a very orderly company, the captain much the gentleman, and very attentive to our comfort. I shall long feel myself under special obligations to this man, for his gentlemanly and very hospitable treatment, rendered without charge, in addition to the heavy responsibility, under which he came to the police for our safe-keeping. "I was a stranger and ye took me in." I think I have a right to know a little better than I ever did before, the value of this item of Christian morality, which, when exercised from Christian motives, we are sure will at last meet with a special reward. Capt. U——, however, I am afraid, is not a Christian. This I infer from his unhappy habits

of much profanity, when I was not immediately in his company. It is a very painful thing to draw this inference, concerning those we have reason to regard with special respect. What a pity, that men of cultivated minds, temperate habits, kind, friendly, and generous, should not also possess that quality, without which all others will be unavailing: viz. "The fear of the Lord, which is the beginning of wisdom."

Capt. U——'s ship lay at the wharf, about the centre of the city, which gave us an opportunity of seeing a little more of the place and its inhabitants, than we had enjoyed before. Having nothing else to do, I was not inattentive to the passing crowds, which from morning till night, thronged the broad and busy street, along the water's edge. One of the first things that struck my attention, was the numerous cavalcades of priests, which seemed to indicate quite an over proportion of this class of the population. They went generally in troops, and their variety of costume, indicated the variety of orders to which they belonged. Some were clad in long coarse garments, of dun and dusty colours, with hoods, in place of hats, and barefooted. These passed along, with slow pace, and demure appearance, that indicated, at least the profession, of being mortified to this world. Others were remarkably the reverse. They wore large cocked hats, black gowns, small clothes buckled at the knees, black stockings, and shoes ornamented with large shining silver buckles. I was amused to see, as well as I can remember, exactly the fashion of dress, (and a very grotesque fashion it was) that was in vogue, gowns excepted, among the clerical order in the United States, when I was a boy. These marched along with an erect gait and parade of appearance, which seemed to express no small amount of conscious elevation in society. Certainly society at Messina must be well instructed, if the whole number of those, whose appearance declare them to belong to the teaching order, are themselves well taught, and diligent in their vocation. But if "the light in them be darkness, how great is that darkness!" What a heavy calamity must it be to a people, to support a superabundant class of agents, whose business it is to spread error and delusion, and perpetuate them down from generation to generation.

Another thing that struck me most forcibly, was the amount of the miserable looking, filthy, begging population, with which the place abounded. I have never seen human nature, in such abject wretchedness, as it appeared in here. It was painful to look upon human beings, covered only in part with a few dirty rags, who looked like misshapen fragments of men and women. Directly opposite to our ship, was a watering place, on the wharf. A huge stone in the figure of Neptune, discharged a large stream of fine fresh water, at which the serving part of the community, were continually filling their pitchers. Around this hydrant, was the remnant of a stone wall, with some rude seats. This place appeared to be a kind of rendezvous, for the class of beings expressed above. Here they squatted behind the wall; they rested themselves on the seats, and seemed to lie in wait for the strangers from the shipping, from whose pity they might stand a chance to wring a pittance. The place reminded me of the "gutter of the Jebusites," where the lame and the blind formed such a formidable host, that the inhabitants of the city tauntingly defied David to vanquish only *their* resistance and take the city. I have been led, too, from what I have seen, to a more satisfactory understanding of the reason, why this miserable part of the species should be "hated of David's soul," as we are told they

were. It sounded harsh in my ears, that this class of beings, whose wretchedness called so loudly for compassion—"the lame and the blind,"—should be hated of David's soul. But I am convinced the horrid moral degradation, in which they were sunk, was cause sufficient, why they should be held in abhorrence by every virtuous mind. There are no doubt exceptions, such as existed in the case of Lazarus, but generally speaking, the very lowest degrees of moral turpitude, will be found among this offal of human nature. The American consul, in conversation, offered a very odd, but I believe too often not incorrect reason, for withholding charity from these street Lazaroni, as they are here called. He remarked, that "to give one of those fellows a piece of money, would enable him to feast on a turkey, a pig, or a chicken; and this would be putting it in the power of the worse animal to devour the better." Oh! how much is genuine Christianity needed here, with her Bible, her preaching, her Sabbath schools, &c. &c. to revolutionize society through all its branches, and bring about a healthy state of things, from the monarch upon the throne, to the homeless Lazaroni of the street.

A political revolution appears to be maturing in this country. While on board Capt. U——'s vessel we had intercourse with some of the lower classes, transacting business with the ship. Among them I found an enthusiastic passion for liberty. The greatest interest was expressed for the success of Spain, in her begun struggles in the cause. And there is abundant reason to believe, the same feeling pervades many in the higher classes. After we had taken our passage in the brig, in which we now sail, the consul thought we might venture to take a little liberty, and invited us to his house. Here, to our surprise, we met at his table, the health officer, who had reconnoitred us with his eye-glass at our first arrival, and pronounced our passports to be insufficient. He spoke very good English, and was quite sociable. He made no hesitation to avow himself entirely on the side of liberty.

Almost every thing in the shape of news, must pervade the community of Messina, through the channel of report. The single fact of there being but one newspaper, for a city of ninety, or an hundred thousand inhabitants, is of itself sufficient to manifest the unenlightened state of the publick mind. Even this paper is not daily, and is printed on a sheet about the size of common writing paper. It contains little beside mercantile information.

Having removed to the consul's house, we ventured still farther, to take a walk in company with him through the city. And no notice being taken of it, the two following days which immediately preceded our sailing, we boldly walked at large. It was very sweet to find ourselves once more at liberty. Our liberty, however, being assumed without authority, and for which we were liable to be called to heavy reckoning, was not without some uneasy feeling, similar to what the prisoner experiences, who having broken jail, looks often behind him, in terror of a fresh arrest.

I found the city of Messina to improve nothing, on a nearer acquaintance. It has indeed some fine streets, with ancient, palace-like buildings, of surprising grandeur of exterior. It has too, some very fine fountains, furnishing, from the mountains back of the town, an abundant supply of fresh water. But many of the streets are very narrow, the buildings shabby, and mouldering with age: and the whole city is most disgusting for want of cleanliness. I have often heard the Italians taxed with this vice—want of cleanliness. Cer-

tainly, all I have seen, justifies the charge in full. There must be a numerous population in the place, who use the streets, without reverencing the best buildings in them, as common necessaries. It is no wonder, that the better class of citizens, should universally occupy the upper stories of their houses, that they may be a little removed from the atmosphere of the surface. And it is certainly wise, to adopt the most rigorous measures, to prevent the introduction of pestilential disorder from without. Any contagious disorder, breaking out in the midst of so much putrefaction as the city supplies, must become doubly mortal. The wonder however is, that measures of internal purification, should not, in some degree, find a place among their preventives.

It was matter of some regret, to be compelled to leave the island, without having an opportunity of looking at its interior. Friend O—— and myself, had contemplated a journey across it, to the city of Palermo, which is the capital of the country, taking a view of Mount Ætna on our way. Our inquiries relative to such a journey, led to some information which surprised me much. That an old country, of such dense population, should be without stage travelling, or any established mode of publick conveyance of any kind, and not only that, but almost entirely destitute of roads for any kind of wheel carriages, is unaccountable—yet such is the fact. And we were informed that travellers who sought any conveyance sheltered from the weather, could be furnished with a kind of covered chairs, fixed on poles, like hand carriages; the projecting ends of these poles, resting on the backs of mules, one behind and another before. Such vehicles were to be obtained for hire. What a disgrace to the Christianity of a country, that for eighteen hundred years has failed to effect almost any amelioration of the state of society, beyond what existed under paganism. Surely such Christianity must be something very different from that contained in the scriptures, which, rightly understood and practised, must in the course of time, produce a wise, industrious, free, and improving people. My belief is, that bad government, with all its desolating effects on society, is the result of bad religion. Calabria, or the Italian continent, is just in sight of Messina. It is said to be a country possessing many advantages. It is inhabited by a numerous people called Christians—such Christians as the Pope is not ashamed to own, and in such a state of half barbarism, that travellers would scarcely be safe in traversing it, and would find themselves almost as deficient of roads and tavern accommodations, as among the American savages. What a necessity here exists for missionary efforts? but alas! Popery, ruthless Popery, worse than paganism, makes it death for the missionary to declare that gospel which would bring wisdom, and liberty, and industry, along with eternal life, to its deluded victims.

On the 29th of the last month, we received notice from the captain of the brig in which we had taken our passage for Genoa, of his intention to sail that evening. This information required us to leave the consul's, where we had spent two very pleasant days, and repair to our prison ship. Capt. U——, who had been sponsor for our safe keeping, the Genoese captain, and the American consul, proceeded to the police office. Here Capt. U—— was released from his responsibility on our account; while the Genoese captain gave bond to take us from the place, and not to land us any where in the Neapolitan territories. These formalities being executed, a police officer, and two soldiers, guarded us like prisoners, as in truth we were, while we marched

from the ship in which we had been confined, to the one in which we were about to sail; and, to make "surety doubly sure," the soldiers kept guard, one in the ship, and the other on shore, until we sailed. As there was no probability of our sailing, before the turn of the tide, for want of wind, after dark we prevailed on the soldiers, for a very trifling gratuity, to accompany us to the consul's, where we much preferred taking our tea. We were desirous, besides, of taking a final and grateful farewell of the only individual in Messina, from whom we parted with regret. To this man, John Broadbent, Esq., I shall ever feel myself under special obligations, for special hospitality and kindness received at his hands. He is an Englishman, who has never been in the United States. But in principle, he is a thorough republican, and his attachments are entirely American. He is a bachelor, so far advanced in the wane of life, that his head is white as wool; though the health and vigour of middle life, still mark his appearance. Many years ago, he came to Messina, a wandering dyspeptick, like myself, in pursuit of health. Here he found an opportunity to fix himself in the mercantile line, in which he appears to have succeeded in a high degree. When the American trade began to take root in the Mediterranean, as no citizen of the United States was found in the place, he was appointed by the government to be American consul; and when a squadron was stationed in these seas, received the additional appointment of navy agent. Both which offices, I believe, he has filled to great acceptance. His unbounded hospitality, unitedly with the goodness of the harbour, has induced the national vessels to spend a great deal of their leisure time, and often to winter at Messina. And their presence being a source of much profit to the citizens, has contributed, in addition to his personal qualifications, to render the consul highly popular. There are few characters in the place of equal standing and influence. But one thing, and alas! it is the main thing, seems to be lacking. It is religion. Whether a protestant of piety is to be found in the place, I had not the means of ascertaining. I heard of none. But that there are many, on whom the faith of popery has little hold, is beyond a doubt. Many embrace principles of infidelity. The fields are white for a harvest, could missionary labourers find any access; but, alas! the sword of Rome, the mother of harlots, which has drunk the blood of so many saints in former ages, turns every way to exclude their approach.

The wind having sprung up towards morning, we got under weigh, and it was a hearty adieu I bid this ancient city, the next day, as its apparently retiring steeples sunk from my sight. I felt, however, too feeble in health and sunk in my animal spirits, to experience much elevation, on an occasion that would have been otherwise truly joyful.

The month of February and beginning of March, at Messina, were uncommonly fine weather for that season. There was no frost, and much clear pleasant sunshine. The winter was considered, indeed, uncommonly mild; while farther north in Europe, it is said to have been very severe. Early in March, it came on to be windy and very wet, and for the season very uncomfortable. But what was far worse, was the wind called Sirocco, from the coast of Africa, which, to invalids, is most distressing. As I was without the comforts of a chamber with fire, its effects on my system were such, that had it continued for a few weeks longer, I must have sunk under it. This, combined with the long confinement I have experienced, has thrown me back very far, in my progress towards restoration; so much so, that I begin to re-

gard restoration, as an event that has almost ceased to be probable. It is not my business, however, to look into futurity, but to live from day to day by faith, and happily, the warrant for its exercise is always the same. The man who can say, "I know in whom I have believed," is a happy man, even though he had but another step to make, until he reached the grave's mouth, and that step lay in a foreign land, six thousand miles from his family and his home.—The information I have here communicated relative to my health, is calculated to make you feel uneasiness on my account. However, you will very probably not receive this, until it is accompanied with my next, which will very likely be dated from Genoa, and I am not without hope that enlargement, travelling, and exercise, will exceed expectation, in lifting me up from my present depression.

I remain, as ever,
Yours, &c.

FOR THE CHIISTIAN ADVOCATE.

No. IX.

GLEANINGS AND HINTS TOWARDS AN ARGUMENT FORTHE AUTHENTICITY OF 1 JOHN, V. 7.

(*Continued from p.* 266.)

The absence of our verse from some Latin MSS. is readily admitted by us. And the following facts may lead to the discovery of the cause of that.

Something of the nature of the superstitious custom of the Jews, of avoiding the pronunciation of the Hebrew word for Jehovah, and of using a circumlocution—"the word of four letters—tetragramaton"—had, it seems, passed into the primitive Christian church, in relation to the mysteries of the Holy Trinity. The fathers avowed this custom. "We speak not openly of the mysteries, but many things we speak in a concealed manner: that those who believe and know may understand; and that those who know not may not be hurt." "Ουδε τα περι των μυστηριων" κ. τ. ε.—And again: "The mysteries concerning the Father, and the Son, and the Holy Ghost, we explain not before the heathen." "Ου γαρ εθνικω" κ. τ. ε.*

Now it does appear that St. Jerom had given out two editions of the Epistles of the New Testament. In the edition designed for *private* use among Christians, he *inserted the verse.* But in the copies designed for *publick* use, he had *omitted it.*—This unjustifiable mode of proceeding has been, in my view of it, established against him by the learned Nolan.†—And in some parts of his prologues to the epistles, St. Jerom does seem, in no obscure terms, to avow this. "Accedunt ad hoc invidorum studia," &c. "To this may be added the zeal of the envious, who blame whatever I write. And sometimes against the dictates of their own consciences, *publicé lacerant quod occulté legunt,* they *publickly* assail what they read *in secret.* Therefore, I beseech you, Domion and Rogatianus, that you be content with the *private* reading: nor do you bring these books into the *publick,* nor heap up food to those who are full. But if there be any *of the brethren* to whom our labours are not disagreeable, *to them show the exemplar.*"‡

To the evidence derived from the *most ancient* Latin MSS. which contained our verse, we may add the testimony still found on the face of a class of ancient MSS. which do not contain our verse. I allude to the singular fact that in the ancient class of MSS. to which our reference is made, there are found in

* Chrysostom, Homil. in 1 Cor. xv. 19. tom. x. p. 379.

† Inquiry, p. 101, and 561—563.

‡ S. Hieron. tom. iii. p. 344. and Nolan, p. 101. Note: also p. 563.

the 8th verse the words "*in terra*," "*in the earth*," which had, in some unaccountable, but providential manner, escaped the erasing hands of the men who deprived these copies of our verse.—Our opponents, Porson and Marsh, were fully aware of the conclusion drawn from the existence of these words "*in terra*," in the 8th verse; that of consequence the corresponding words "*in cælo*," "*in heaven*," must somewhere precede—and of course that the 7th verse, of which these words are a part, must precede: and they have zealously denied that these words are to be found in any genuine copy.

But it is known to the learned, that these words "*in terra*," "*in the earth*," are found in genuine MSS. Griesbach does mention such manuscripts: and he states that such have also been mentioned by Stephens, by Lucas Brugensis, and by Hentenius.* And the existence of them is put beyond a reasonable doubt by Facundus, the bishop of Hermianum, in the year 547.—In his "*Defensio Trium Capitum*," in the council of Chalcedon, he has, according to Burgess, quoted the 8th verse, or a part of it, with *in terra* six times.† On inspection, I count the quotation seven times. Porson does indeed deny the authenticity of these words *in terra*. But he offers only his conjectures. He produces neither quotations nor MSS. to sustain his conjectures. And on inspecting the pages of Facundus, it will be seen that the phrase is not only often repeated, but interwoven into the argument. For the nature of the heresy which Facundus was combating, made it *essentially* necessary that the phrase "*in the earth*," should be in the sacred passage opposed to that heresy. He is proving that one of the persons of the Most Holy Trinity came into the world, and lived *in terra, in the earth*, in order to redeem us. If the words, therefore, *in terra, in the earth*, be left out, as Porson proposes, and zealously insists that they ought to be; then the very force and life of the argument of Facundus is utterly destroyed.

Let us next turn our attention to the Latin Fathers.—The number of these fathers who quote our verse is considerable. And their authority is of the greatest weight. It is found in the version by Wickliff, the Luther of England, made in the 14th century.*—It is quoted by Thomas Aquinas, in the 13th century:† by Abbot Ruipart in the 12th century:‡ by Peter Lombard: and by Bernard in his sermons:§ by Ambrose Ambert in the eleventh century.‖ It was in the copy of the holy scriptures in daily use in the Romish church from the 8th century. And it was as extensively known to men who made any pretensions to reading or writing, as the darkness of that gloomy period would permit.

Walafrid Strabo was an eminent scholar and theologian of the ninth century. He was of the school of the venerable Bede.—He was the immediate scholar of Rabanus Maurus: Maurus was a scholar of Alcuin, the preceptor of Charlemagne: and Alcuin was the scholar of Bede.¶ The testimony derived from such a quarter must be valuable. And Walafrid Strabo does bear ample testimony to the fact

* Burgess, p. 143, &c.

† Burgess, p. 148. He quotes from the Paris edit. of the year 1629, which gives the phrase *in terra* seven times.

* See Selden de Synag. lib. 2. p. 139—Cavei. Hist. Eccles. append. p. 16.—Nolan shows that Wickliff obtained this verse, through the Lollards, from the respectable and primitive apostolick church of the Waldenses. Inq. p. xix. Note.

† In two different places besides his exposition of 1 John v. 7. See Kettner, p. 174. Nolan, p. 293. Note.

‡ In Lib. de Glorif. Trinit. cap. vi.

§ Kettner, p. 174.

‖ Gerhardi, Disput. p. 1322.

¶ See Wetstein Proleg. Edit. Semler, p. 229, and Burgess, p. 45, &c.

that our verse was well known and publickly used in the churches. *He wrote a comment on our text,* and also on the "Prologue to the Epistles," which he tells us was written by St. Jerome. Now the author of the "Prologue," as already stated, has lamented the inaccuracy of some of the Latin copies, which did not follow the *Greek exemplars:* and he has specified, in particular, the omission of the text of the Heavenly Witnesses. On this "prologue" Walafrid Strabo comments, and he illustrates and proves these points. Hence we have the clear and decisive testimony of this distinguished scholar, in the ninth century, to these two points: 1. That some Latin copies were defective; and were declared to be defective in this part of John's epistle, by the best scholars of that time: 2. That the *Greek originals* had our text: and that if the *Latin codices* had contained our text, they would, on this point, have been as complete as the *Greek originals.* And thence all ground of complaint would have been removed.

Cassiodorus was a writer of the sixth century; and died in the year 577, aged ninety-six. He was eminent as a courtier and as a theologian. He was governor of Sicily, and a privy counsellor of King Theodoric. The following is a well known passage from his "*Complexiones.*" "Testificant in terra, &c." "There are three mysteries bearing testimony on earth, the water, the blood, and the spirit, which are fulfilled in the sufferings of our Lord. But in heaven, the Father, and the Son, and the Holy Ghost, and these three are one God."* That this contains the words of the 7th and 8th verses, but transposed, as is the case in the Vulgate, and in other copies, must be admitted by every one of our opponents.—It is certainly instructive,—I will not venture to say amusing, to view the zeal, and the failure of Porson in his laboured effort to overthrow this testimony. "On a diligent examination of the *Complexiones,*" says the Greek Professor, "I am persuaded that Cassiodorus found no more in his copy, than the words of the 8th verse: and that he gave his own, or rather Eucherius's interpretation of these words, *and applied them to the Trinity.*"

Now what are the reasons which the learned man has alleged in behalf of this proposed correction of a well known passage in Cassiodorus? He quotes no *variæ lectiones;* he appeals to no MSS. He could produce no MSS: no different readings to support him. For there are none known to favour his idea. He simply alleges the word *mysteria* used by Cassiodorus: and then supposes that with Eucherius he applies this to the Trinity—for the word *mysteria,* of course, could not be referred to any one other thing than Trinity! Yes! This "*mysteria*" must determine it to be an allegorical application of the 8th verse, to the Trinity—and to that alone: Porson next proceeds gravely to say, "And I reassert that no man in his perfect mind could possibly adopt this allegorical exposition of the 8th verse, if the 7th was extant in his copy. Even a madman would have method in his madness. I appeal to any of the orthodox, whether he would force an indirect confession of his favourite doctrine, from one text by torture, when he might have a *clear, full,* and *voluntary evidence from its next neighbour.*"*—We reply, First: That all this declamation is misdirected. It is wholly built on false assumptions. It betrays an ignorance truly astonishing, of the nature of the early controversies in the church. He supposes that the state of the *Trinitarian controversy* since the Reformation has been precisely similar, or in fact, the same as in the primitive times. They are exceedingly different. I do not pro-

* Cassiod. Comp. Epist. Paulin. See also Nolan, Inq. p. 292.

* Porson, Lett. p. 311.

pose *here* to enter into the proof of this. Let me simply say, that no man acquainted with the true state of the controversies about the Father, and the Son, and the Holy Spirit, during the first five centuries, would have uttered such sheer absurdity and errors as those which glare in the above extract from the Greek Professor. He judged the state of the primitive controversy from our modern *Trinitarian* controversy. But I defy an opponent—I defy any follower of Porson to produce one sectary, or one antagonist of the orthodox cause in the first five or six centuries, that could have been successfully opposed by our verse. There was then really no *Trinitarian controversy* as it now is: all the sects of that time admitted a three in the divinity. The doctrine of the Gnostics and Ebionites, down through the Magians, Cerinthians, and Valentinians, and Marcionites, and Paulites, and Photinians, and Sabellians, did not clash with the *literal* expression in our text. They all admitted *the three in the Deity.* The controversy with the Sabellians approximated nearest to something like the modern controversy. Yet their heresy could quote and receive our text truly as it stands.* They confound the three persons: and make the Father, Word, and Holy Ghost, one—even one person. The controversy of the Arians did not reach the extent of a Trinitarian controversy. It respected the Son. Now with no kind of success could the ancients have quoted our text which, as it was then explained, did seem to favour these heretics. Had they quoted it—they would have been affording *apparently* something like weapons against themselves.† And to prove that the persons were distinct—that, for instance, he who on the cross was pierced, and from whose side came blood and water, must be a distinct person from the Father and Spirit, could be successfully proved from the 8th verse—and not the 7th. Hence (and Nolan has followed out the argument at some length,) in the real state of the primitive controversy, "a stronger argument was deducible from the witnesses on earth, than from the heavenly witnesses."* For it is a curious circumstance, that while modern heretics admit the *humanity*—they deny the *divinity* of our Lord—whereas the ancient sectaries, in what Porson absurdly calls the *Trinitarian controversy*, laboured rather to deny and overthrow his humanity, while they admitted, in their own way, his divinity—even as Porson and his followers have actually done!†

We reply, *second*, to Porson, that he has misrepresented Cassiodorus and Eucherius, in a wanton and inexcusable manner in the above quoted declamation. It is, indeed, true, Porson does but copy. It has been the cant of every writer, if I mistake not, who has written against the authenticity of our verse; that the Latin Fathers, Cassiodorus and Eucherius, and others, have allegorized the 8th verse, and have tortured out of it an argument for the Holy Trinity. This every new writer learns from the report and tradition of his predecessor. And in his turn he repeats the vile cant; and hands it faithfully down. So has the great Porson stooped to do. It is a point which admits of proof strong as demonstration, *that Cassiodorus has not allegorized the* 8*th verse; and that Eucherius has not*

* We think that there is evidence that Praxeas, the antagonist of Tertullian, quoted our text against him; as Tertullian did quote it against Praxeas.

† Had the term *son* been in our text instead of *word*, the case would have been altered: then our text would, in its *letter*, be evidently against the heretical sects.

* See this point carefully, but briefly examined by the very learned Nolan, in his Inquiry, pp. 525—550.

† See Penn's Sandy Foundation Shaken in vol. ii. of his works, folio.

allegorized the 8th verse into an argument for the Trinity! And the word *mysteria*, used by the former, does not insinuate that he finds the Holy Trinity in the 8th verse. The words of Cassiodorus, above quoted, are plain and clear and obvious. And it is to me a matter of the purest astonishment, that any man, who has the humble attainment of being able to read Latin, should not, at once, perceive his meaning. "The three mysteries," he expressly says, "are fulfilled in the sufferings of Christ: *in passione Domini impleta.*" He does refer the 8th verse to the *mysteries displayed in the death of our Lord, and to that alone!* And I challenge every scholar to inspect it for himself—and he will perceive the injury and the injustice done to this respectable Father by modern polemicks; who may have been flashy and witty enough, in all conscience, but who want the brains and the solidity of the Fathers!

As it respects Eucherius; in his "*Questiones*" he also refers the *mystery* to the sufferings and death of our Lord. And no Christian will require an apology from him for applying the term to this. "Great is the mystery of Godliness." Wonderful the *mystery* in the sufferings, and agonies, and death of the Son of God! What our opponents have ascribed so erroneously to Eucherius, *is by him quoted, and given as the opinion of others.* For after he had given the above sentiment as his own, he quotes the opinion of "*quidam*," and of "*plures*," who refer the 8th verse in an allegory to the Holy Trinity.* Let our opponents review the passages on the pages of these Fathers, and their candour will, I doubt not, absolve them from the sin and scandal of such allegorical interpretation. In fine, from the zeal and total failure which have characterized the attempt of the Greek Professor, we may perceive, without an effort on our part, the force and the value of this ancient testimony to the authenticity of our verse.

We have some more testimony, which is still more ancient, and if possible even still more decisive. But this we reserve for our next number, which I calculate to be my last.

I am, Mr. Editor,
Yours truly and faithfully,
W. C. BROWNLEE.

Basking Ridge, July, 1825.

* See Burgess, Vind. pp. 27, 28.

FOR THE CHRISTIAN ADVOCATE.

No. III.

TRANSATLANTICK RECOLLECTIONS.

"Forsan et hæc olim meminisse juvabit."

It was on the morning of a Saturday, about the middle of the summer of 1817, that I left a little village on the borders of the Ettrick forest, in company with a friend, to travel over about twenty miles of a country celebrated for the grandeur of its scenery, the patriarchal simplicity of its shepherd population, as well as for the bright colouring with which the legendary muse had invested it. Our journey lay through a country, which might indeed have been travelled on horseback; but at the same time the shepherd paths, by which it was intersected, were still better calculated for the pedestrian. We travelled during the whole day, as it were through a splendid vista or extensive archway. On each side arose those towering border mountains, so famed in Scottish story; and above they were arched by the lowering clouds, which poured upon us an incessant and unwelcome flood of rain. Through the valley we were accompanied by a little stream, which ever and anon approached and departed from us, as it gambolled and curvetted between its alpine boundaries, which were at sufficient distance to permit it to proceed in a most fantastic ser-

pentine course. This part of the country is principally devoted to sheep-walks, and as there was something in our minds which associated the sacred poetry of Old Testament scripture, and the primitive simplicity of patriarchal ages, with flocks and shepherds, and finding ourselves for the first time in our existence in the midst of them—we gave way to feelings which were too novel not to afford enjoyment, and too deep to permit us to feel much uneasiness at the continued torrent with which we were deluged. Amid such scenery and with such reflections, we were suddenly, by an abrupt turn in the road, brought into view of a church and parsonage. To find a temple dedicated to the Most High, in such a wildly romantic spot, amidst those pastoral hills, awakened feelings of the most peculiar delight. It indeed threw a sensation of sacred joy over our souls, something like the feeling produced by the "shadow of a great rock in a weary land," on the parched and lonely traveller. True it had nothing of the magnificent appearance of those splendid temples, the pomp and decorations of which seem strangely contrasted with the sublime simplicity of Christian worship—True it appeared, at first sight, as if entirely out of place, yet in its plainness and its loneliness it reminded me of those memorable words of our Saviour, "Ye shall neither in this mountain, nor yet in Jerusalem, worship the Father; but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

"And this," said the shepherd, "is the church in which Mr. Boston preached." What! said I, was it in this lonely spot of the vineyard, that the great and good Boston laboured so faithfully, during his little day? Oh! that I could tell you the feelings which pervaded my heart, when I pressed the very sod where this man of God, perhaps, poured out his soul in prayer. And is it possible, thought I, that Boston, who this day occupies such an elevated seat in glory, was called to labour in this very obscure situation, amidst a few simple and unlettered shepherds. But immediately I thought of my Divine Master, who spent the greatest portion of his time and ministry in the degraded province of Galilee, and my thoughts were hushed; for I felt my own ignorance in proportion as I felt the assurance, that "the Judge of all the earth will do right."

Again I thought of Boston, whom no man delighted to honour, and I compared him with many of our Reverend D.D.'s of the present day—But lest I should give offence to some men who are not so much honoured by their titles, as their titles are honoured by them, I shall suppress the thoughts which filled my mind. For while I can hardly pass by some of our modern D.D.'s without a smile, I rejoice to bear testimony that we have men in the present day, who would not be too much honoured, if all the *consonants* in the alphabet were appended to their patronymics. All I fear is, that our clerical patricians may live to see the day when, through the unbounded liberality and mistaken kindness of our colleges, they will be greatly the majority, and then the *honour* will consist in being *unhonoured.* The following anecdote, which I heard from a very respectable inhabitant of this place, and which I have every reason to believe authentick, will exhibit clearly the description of the congregation to which this great man preached. My informant told me, that his immediate ancestors were members of Mr. Boston's church, and that generally as many dogs as people attended on the sabbath. The reason was this—As they were, with few exceptions, shepherds, they took their dogs with them, that in going to and in returning from church, they might right their flocks. These

dogs lay quietly at their masters' feet, during all the exercises which preceded the benediction; but no sooner did the congregation arise to receive the blessing, than the dogs began to stretch themselves, and utter a sort of whining, yawning noise, which never failed to drown the speaker's voice, and prevent the benediction being heard. Such were the times, and such was the congregation, over which this man of God did not disdain to minister. No celebrated monument marks the spot where his ashes repose; but his piety, his devotedness, and his talents, have erected a monument of holy remembrance over his name, infinitely more desirable, and in better keeping with his character, than the most splendid sepulchral edifice in Westminster Abbey.—So true it is "that the memory of the good man shall live after him."

The appearance of the shepherds, assisted by their dogs, in driving the sheep into the fold, bade us leave this sacred spot, though we obeyed with reluctance. I had often heard of the sagacity of the "Scotch coly," or shepherd's dog; but I now had an opportunity of witnessing it. We beheld a shepherd standing on a high hill, separated from the principal body of the flock by a deep ravine, through which rushed a furious mountain torrent, occasioned by the heavy rain. To have reached the sheep, which were scattered on the pinnacle of the opposite mountain, would have benighted him, independently of the fatigue it would occasion; but in order to remedy this, he sent his dog. I recollect well the spot where we stood, under a heavy rain, without the least shelter, to witness the conduct of this almost rational animal. After he ascended the rugged rock-topt hill, on which the sheep were scattered, he occasionally disappeared, and on his reappearance he was always preceded by one or more of the flock. After pursuing this method until he thought he had them all collected, he began to drive them in a mass, homeward; when the shepherd, from his elevation, descried one behind a cliff, which had escaped the notice of the dog. On this discovery, the shepherd uttered a scream, which bounding from crag to crag, and from mountain to mountain, soon caught the attention of this faithful servant, who immediately turned back, reascended the mountain, and disappeared.—After some time he again made his appearance on the very summit of a rock, without the object of his search, and stood with head erect, as much as to say, "I cannot find it." Again the shepherd made the mountains ring, in communicating with his trusty dog—and immediately he returned to his search; which proving fruitless once more, we beheld him, as before, waiting for his master's further commands. Again he is ordered back, when, after a considerable time, he appears, preceded by the lost sheep; which, without any farther hesitation, he hurries down the mountain to the collected flock. Having done this, he drives them quietly and carefully home; while the contented and confiding master, takes the easiest and shortest path, by which he can arrive at the fold, that he may assist in penning them for the night. In witnessing this, and such as this, I could not help saying with the author of "De Physica," in speaking of the lower animals,—"Melius philosophari illi videntur, qui ratiocinationem aliquam brutis tribuunt."

Before reaching the place of our destination, we got both benighted and astray; when, descrying at some distance a twinkling rush-light, we determined to make for it, in order to ascertain our situation. It was a cotter's hut; and it was literally "the cotter's Saturday night," for the sound of sacred musick met us on our approach to the

door. They were just singing the concluding line of one of the psalms of David, according to the version of Sternhold and Hopkins; and before I had time properly to reflect or open the door, the voice of the old cotter had pronounced, in an impressive tone, "let us pray." I felt I was peculiarly in the presence of God, and not daring to disturb this good man's solemnity, I remained on the outside, and joined with him in his plain but pious address to the Deity. When he concluded, I opened the latch and entered. The good man had been so near to God in spirit, during his prayer, that he seemed not to have returned as yet to earth; and my inquiry was answered by a female, who had not yet taken her seat after rising from her knees.

We found that, owing to our mistake, we must now ford a river; which though generally very shallow, was now a good deal swollen by the late heavy rain. It became therefore a matter of question among the inmates of the cot, whether we could with propriety attempt to cross it; which was finally settled by the assurance of one of the females, who had passed it that afternoon, that we might with safety ford it. Such was the noise of the river, as it tumbled over a rocky channel, a little above the ford, and such was the starless darkness of the night, together with our utter ignorance of the place, that we were indeed terrified upon entering it, lest we should find in it a watery grave. After a painful hesitation, we called to recollection the assurance which we had received from one who was in the immediate presence of her God. There was a charm and an assurance connected with the holiness of this poor family, which operated upon us something like a divine inspiration, and the confidence which it generated, made us plunge into the unknown stream; and we were rewarded by reaching the opposite bank in safety. Surely, said I, "religion is profitable for all things, having the promise both of this life and that which is to come." That little family of peasants seemed dearer and nobler to us than any title, however gilded by wealth, could make them. They were friends to God, and they were related to Jesus, and the Spirit sojourned in their habitation; and this relationship gave them a charm and a nobility, which earth cannot give, and which earth cannot take away. For my part, I am free to confess, that I would not have crossed that river, in similar circumstances, had it not been for the confidence which that woman's religion gave me, of her prudence and veracity. May God of his infinite mercy hear this humble family's prayers, for they have an interest in my heart, which nothing worldly could give them. I know nothing of their appearance, for they were too provident to allow their little rushlight to continue, while at prayer; and they had not lighted it again before our departure.—I say I know nothing of their appearance, and yet I can never forget them, while memory continues to do its office. May I not yet meet them in heaven, where our acquaintance may be renewed and increased; and where, in the light of God's countenance, I may see them, and tell them of that incident which gave them their first interest in my affections!

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Concluded from p.* 363.)

Sabbath, 21st.—Mr. and Mrs. Ellis, Mr. Ruggles, and Dr. Blatchley, with all the Tahitian and most of the Hawaiian church members, being at Lahaina, we felt desirous of improving their visit by the celebration of the Lord's Supper. We accordingly observed that ordinance to-day, and were happy to have so

large a number to join us, in exhibiting for the first time on the island of Maui, the symbols of that "broken body" and "shed blood," through which only there is remission of sin and acceptance with God. The house was very crowded, many of the chiefs and natives being present, besides a considerable number of our own countrymen, who, though born and brought up "under the droppings of the sanctuary," still during the solemn feast, stood afar off "in the court of the Gentiles," thus confessing that they had no greater "part nor lot in this matter" than the heathen, by whom they were surrounded, who have ever dwelt in darkness and in the region of the shadow of death. If ever I have felt real pain of heart, since I came to these islands, it has been in seeing those who are comparatively "the children of light," sojourning of choice in Mesech, and dwelling at ease, in these tents of Kedar—"having no hope, and without God in the world."

Wednesday, 24th.—The whole district, men, women, and children, to the number of some thousands, have been daily engaged this week, in carrying stones from the old *heidu*, or idolatrous temple, on the south point, to the place where Keopuolani is buried, to build a wall and monument around the place in which she is deposited; headed and assisted by their chiefs, male and female, of every rank. They have engaged in the work with much spirit, and pass and repass our door in troops of a hundred and more at a time, singing their rude songs, with as much merriment, as with bitterness last week they seemed to wail. In their feelings they are like children, subject to sudden and violent excitements, and easily diverted by an opposite cause to a corresponding extreme, whether of grief or joy. The nearest relatives of the queen, except her husband and the king—Kaahumanu and Taumuarii—are engaged in this servile work, and themselves each erect her monument, with as much merriment as they would form a festal bower. They are all followed by their *Kahilés*, and I have smiled, more than once, to see a queen or royal princess carrying a large stone, while a stout man behind her, has borne nothing but a light feathered staff, to proclaim the dignity of his mistress. The females are not subject to so much drudgery as they are in most uncivilized nations, though heavy tasks of particular kinds of labour fall almost exclusively to them.

Reviews.

The following article is extracted from the Eclectick Review, for July, 1825. We think it relates to a subject, and contains remarks, which will have much interest for many of our readers. About one half of the article is given this month, and the remainder shall appear in our next number.

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Proceedings of a General Court Martial assembled at Malta, March 1, 1824, *together with subsequent Proceedings respecting the Trial of Lieut. George Francis Dawson of the Royal Artillery, for hesitating to comply with an Order by which he was required to assist and participate in the Ceremonies of the Romish Church.* 8*vo. pp.* 108. *Price* 2*s.* 6*d. London.* 1825.

Appendix to the Report of the Trial of Lieut. Dawson, &c. being an Appeal to the Lords Archbishops of Canterbury and York, and to the Lord Bishop of London, re-

lative to the Continuance of similar Usages and Orders to those in which that Trial originated. 8*vo.*

We deem it an imperious duty which we owe to ourselves, our country, and the cause of religion, to draw the attention of our readers, to the case of those gallant and meritorious officers who have been dismissed from the army, and thus turned adrift upon the world, to seek for the means even of *subsistence*, for no other than the alleged crime of having refused to participate in one of the idolatrous ceremonies of the church of Rome. A solitary instance of undeserved hardship or oppression, although not of an order calculated to prove important in its results, would, under any circumstances, awake the sympathy and indignation of every liberal mind. But the present case is one which calls for the most serious attention, not so much for the sake of the individuals who have suffered, as for the sake of the principles which, in their persons, have been so signally violated: it is not the cause of an individual or of a party, but the common cause of every Briton and every Protestant, whether churchman or dissenter, by whom the privileges of Englishmen or the rights of conscience are held in veneration. It might appear scarcely credible, that British officers could have been placed in such a situation as to be exposed to the temptation of violating the dictates of conscience in complying with the superstitious observances of the Romish church. But, among the many lasting obligations under which we are placed to the two officers in question, for the noble stand they have made for the cause of truth, this is not the least; that they have drawn the attention of the British publick to the extraordinary fact, that, not at Malta only, but in various parts of the world, are Protestant officers compelled to degrade themselves, their country, and their religion, in the eyes of Roman Catholicks, by a direct participation in the mummeries and idolatry of papal superstition.

But, before proceeding further, it is necessary to remark, that the facts of the case under review, have been very widely and essentially mistaken. Most of our readers were, in common with ourselves, some time ago informed by the Gazette, that two British officers, Captain Atchison and Lieutenant Dawson, had been cashiered for disobedience of orders, in refusing to fire a salute upon a saint's day at Malta. Now we confess, that, from the *ex parte* statements contained in the publick newspapers, we were at first disposed to draw a conclusion unfavourable to the judgment and prudence of the officers concerned. True, we were compelled to do homage to that manly independence and religious sense of duty which had led them to brave the frown of power and the derision of the ungodly,—to forego their professional prospects, and submit to "the loss of all things," rather than violate the demands of conscience. But we were inclined to imagine that they had been misled by a mistaken sense of duty; and we conceived that, if their conscience had in this instance been as enlightened as it was undoubtedly upright and pure, they would have seen the propriety of complying with the obnoxious order, leaving the responsibility that might attach to it, to those with whom it originated. In taking this view, we believed that a simple order had been issued to fire a salute, and that Captain Atchison and Lieutenant Dawson had assumed the privilege of inquiring into the *reason* of the order, and, finding that it was in honour of St. Lorenzo, had thought themselves bound as Christians and as Protestants to adopt the line of conduct

for which they were cashiered. Now, although we were well aware that this view of the matter did not in the smallest degree remove the load of responsibility which lay upon those higher authorities who lent their sanction to the miserable delusions of papacy, yet, we felt, that if the principle were to be admitted, that it is competent for soldiers to scrutinize the grounds upon which a simple order, *not in itself unlawful*, has been issued, there would be an end of all military discipline and subordination.

But, upon inquiry, we found—what indeed might well have been presumed—that these gallant officers had not exposed themselves to obloquy, disgrace, and ruin from any groundless or unnecessary scruples of conscience,—but that they had been placed in a situation in which they were bound, in the language of the earliest confessors of Christianity, to inquire—"Whether it be right in the sight of God to hearken unto men more than unto God, judge ye,"—and in which, as it appears to us, a Christian had no alternative, but to follow the obvious and distinct, though rugged and narrow path of duty.

In detailing the circumstances which occasioned the trial of Lieutenant Dawson, we feel that we cannot do better than quote an extract from his letter to the bishops. Like his printed defence, it is written in a manly, energetick style, and displays all that uncompromising steadiness of principle, tempered with the mild persuasiveness of Christian humility, which distinguishes this valiant soldier of the cross.

"Placed, my lords," says Mr. D. "in the course of duty, amidst a people who are sunk in the grossest superstition, and for whom popery has done its worst to debase the mind, enslave the will, and delude the understanding, I beheld with horror the iniquitous absurdities of their idolatrous rites, among which rites none are more conspicuous than the gorgeous procession of images to which they render the same worship and adoration paid to their idols by the heathen. To these processions, my lord, I knew the utmost importance to be attached by the native inhabitants, as being considered a necessary part of the worship due to their protecting saints. I knew also, that they are esteemed incomplete, unless accompanied by salutes and tolling of bells, which being conducted, sometimes by the inferior priests, at others by British soldiers, are simultaneous with the procession and publick parade of the image, when it takes place, and are viewed as a direct homage to the same.

"It was, my Lord, THE IMAGE OF ST. LORENZO, THE TUTELAR SAINT OF THE CITY, which was thus to be honoured, together with him, in pursuance of the order of August, 1823, upon the anniversary of his festival;—a day, my lord, of no small importance to the Maltese, by whom he is worshipped as devoutly as the idol Juggernaut by any Hindoo. His image is then brought out from his temple; and at the moment of his removal, amidst the applause of the multitude, the firing and tolling is expected to commence in the fort, the priesthood performing the same process at their church as they did upon August 9th.

"Upon the receipt, my lord, of the order, (which pointedly apprized me, that it had been issued at the requisition of the ecclesiastical authorities,) I felt conscious of the inconsistency of ordering Protestant soldiers to perform that which papists consider a *necessary part* of the homage due to their saints; and reflection confirmed the impossibility under which I found myself of reconciling such a course with my duties as a Protestant. It appeared to me that, by compliance, I, as a Protestant and Christian, should give encouragement and sanction to practices which, in either character, I had been taught to abhor.—The matter stood simply thus:—God has repeatedly expressed his great abhorrence of idolatry, and forbidden any act of homage to be given to *images*, any worship to be paid to any other being than himself:—but the deluded people around me are blindly, are blasphemously attached to these their false gods,—their saints,—their images; they consider the acts I am required to execute, (viz. firing and tolling,) as deeds of homage due to their honour and praise. Personally responsible to the Almighty tribunal for my personal acts, can I, in violation of all my principles and conscientious feelings, consent to disgrace my character, and require others to relinquish theirs, by performing the part of a popish priest? Will any fancied re-

sponsibility upon the part of my superiors relieve me from the condemnation incurred by a breach of the second commandment? Reason says, no;—revelation confirms the voice: 'the soul that sinneth it shall die.' I cannot be the willing agent in paying this act of homage to a senseless block, and the conscious instrument of deluding others to do the same! As a CHRISTIAN, I cannot;—as a PROTESTANT, I cannot;—and as a BRITISH SUBJECT, I may expect protection in my principles;—for these principles are at the very foundation of the established church, they are the principles of the reformation."—*Appendix*, pp. 115, 16.

Such were the feelings, such the reflections of Mr. Dawson, when he received the order which expressly desired him "to fire salutes," and "to toll a bell during the procession [of the image] from St. Angelo," on the 9th and 10th instant, "*being the eve and anniversary of St. Lorenzo, the Tutelar Saint of Vittoriosa.*" In obedience, therefore, to the dictates of conscience, he addressed a respectful letter to his commandant, Major Addams, requesting that he might be exonerated from the execution of the order, in consequence of the difficulty in which he felt himself placed, in issuing orders to that effect to the men under his command; conceiving that he "should thereby become a party to an idolatrous act of worship committed by those assembled to worship the image of St. Lorenzo." After some further correspondence, in the course of which Mr. Dawson reiterated with the utmost deference these objections, Captain Atchison was, on the 9th of August, ordered to fire a salute, although he had a short time before expressed to Major Addams, in the course of a friendly conversation, his concurrence in Mr. Dawson's scruples. Indeed, the refusal of Captain Atchison seems to have been taken for granted, as the Major himself came to the fort, and, contrary to all military etiquette, ordered the salutes to be fired by a serjeant, just as Captain A. was *about* to despatch a letter, begging that his religious principles might plead his apology for declining to obey the order.

It is obvious from this statement of the established facts of the case, first, that the order was unlawful, inasmuch as it enjoined a direct participation in an idolatrous ceromony,—a participation which would have been in the highest degree criminal and degrading in a Christian and a Protestant; and secondly, that neither Captain Atchison nor Lieutenant Dawson did actually disobey any order, since, at most, they only evinced a *hesitation* not amounting to actual disobedience. But it is not on such a ground as this, that we would argue so important a question. Captain Atchison and Lieutenant Dawson were prepared to die as martyrs, rather than consent to dishonour their God; and we are willing, if required, for the sake of argument, to admit that they actually did refuse to join in the idolatrous act.

In looking at the history of the proceedings which followed this memorable transaction every one must be struck with the delay which took place before any censure was passed on the conduct of these officers. Nor is it possible, even for the man of the world, who draws his conclusions, not from the law of God, but from the opinions of men, to shut his eyes to a fact which clearly implies how strongly the highest military authorities were impressed with the idea, that the order was in itself "unlawful," and might therefore be disobeyed with impunity. In the course of the correspondence to which we have alluded, Sir Manly Power sent a message to Lieutenant Dawson, enjoining on him "obedience at his peril." But when it appeared that this threat had not disturbed the firmness which was throughout displayed by this Christian hero, and when the salutes had been fired in the extraordinary manner we have before mentioned, the

whole affair seemed for a time to have died away. All the circumstances of the case were, indeed, officially brought under the cognizance of Sir Manly Power: he was then commanding in the Mediterranean, with full power to order into arrest, dismiss from the island, or convene courts-martial. Did he adopt any of these measures? Oh, no! The case, it seems, was too intricate and delicate for the unassisted sagacity and penetration even of Major-general Power; and "for particular reasons," says Colonel Rait, "it was judged prudent to await the arrival of His Excellency Sir Thomas Maitland." Then, at length, one would at least imagine, that all was finally arranged, and that the line of conduct which the subsequent order from the Horse Guards determines to have been so clear, would have been at once perceived and adopted by the veteran experience of the governor of Malta. Far otherwise was the fact. The point was still too knotty to be easily unravelled; to cut it rashly, was dangerous; and two junior officers, who were afterwards accused of having set at defiance the vaunted discipline of the British army, were still permitted to go unmolested. Sir Thomas, in his turn, awaited the directions of His Grace the Duke of Wellington, who having with characteristick decision ordered an arrest on the spur of the moment, required three months to deliberate, whether it might be safe to entrust the case to the decision of a court-martial. A court-martial was at length ordered to assemble, but with express instructions not to allow the accused "to make a religious question of the case," and, after a delay of seven months, proceeded to the trial of Captain Atchison and Lieutenant Dawson.

It was impossible, after all that had elapsed during this long interval, that these officers could, under any circumstances, have a fair trial by a court-martial. We are unwilling to speak harshly of Sir Thomas Maitland, as, in the midst of these proceedings, and before the trial commenced, he himself was suddenly summoned to appear before a more awful tribunal. But, in justice to those individuals who are suffering under the sentence of the court-martial, it is necessary to remark, that, although Sir Thomas Maitland appears to have been in some respects influenced by prudential motives, he seems to have thought himself at liberty to commit an act of injustice towards the alleged offenders, which it will be difficult to defend or to palliate. For it was among the last acts of his life, to publish a general order, denouncing their conduct in no very measured terms, holding them forth to the army as guilty of an offence meriting the severest punishment, and thus prejudicing their case by a document bearing on its front the stamp of high official authority, and addressed to those before whom the charge was shortly to be submittted for judgment.

But, as if it were not enough that two unbefriended officers in a foreign land should have been prejudged by their superiors as guilty of a high military crime,—that, for seven long months of suspense, they should have been held up to the scorn and derision of the thoughtless, the irreligious, and the profane; it was still further deemed just and proper to address the warrant for trial to Colonel Francesco Rivaróla, of the R. Malta Fencibles,—*the only field officer* in the island, whose country and religion ought to have disqualified him as a judge on this occasion. Yet, thus it was, that, in addition to the fearful odds arrayed against them, Captain A. and Mr. D. were compelled in their defence to urge home the charge of idolatry upon the Church of Rome, and to assert their rights as Protestants and

their privileges as Englishmen, before a court over which presided a Roman Catholick and a foreigner,—one who naturally heard with indignation the most imposing services and most gorgeous ceremonies of his church denounced as abominable in the sight of God, and one who little understood the tone or spirit of Magna Charta and the Bill of Rights.

Under such circumstances, it is not wonderful that the accused were hampered in their cross-examinations, and interrupted in their defence. It appears from the printed trial of Mr. Dawson,—in which he displayed promptitude, acuteness, talent, and eloquence, that would have done honour to the most accomplished and experienced counsel,—that he was interrupted when he was proceeding to prove this proposition, so clear, yet so necessary, to the establishment of his innocence, "that, whether we consider the infinite offence to Almighty God which it includes, or the demoralizing influence and the injury which it entails upon society, idolatry is by far the most heinous crime of which man can be guilty." After some discussion as to his right to introduce quotations from the Homilies of the Church of England in his defence, he was finally stopped; and, under those circumstances, he declined making any defence, intimating his intention to appeal from the decision of the court. His appeal was not made in vain. The court-martial was severely censured for their injustice, and ordered to reassemble, to hear his defence, and to take it into their consideration. Their sentence was also so far mitigated, that, while they adjudged Mr. Dawson (as they before sentenced Captain A.) to be dismissed, they did not declare him, as they had done at first, "incapable of ever serving his majesty in any military capacity whatsoever."

(*To be continued.*)

MR. DUNCAN ON CREEDS AND CONFESSIONS.

(*Continued from p.* 371.)

In making his defence, Mr. D. appears to have been chiefly anxious to clear himself of the charge of wanting integrity, especially "in the matter of subscription." This, undeniably, was both natural and proper; and we sincerely wish that his attempt to show his innocence had been successful. Such of our remarks as we deem most important on this particular, have already mingled themselves, as we foresaw they would, with the examination, contained in our last number, of his strictures on his reviewer. We have still, however, something more to offer on this point, before we dismiss it altogether. Mr. D. writes, (pp. xiii. xiv.) "There is one circumstance, however, which the feelings of the publick will not suffer me to leave unexplained; though I had supposed at first, that I had been long enough engaged in their service to shield me from an aspersion so foul. Be my opinions what they may, I had hoped that my integrity was not to be impeached." On this we remark, that Mr. D.'s supposition that he had been long enough engaged in the service of the publick, to shield him against that impeachment of his integrity which he calls "a foul aspersion," savours strongly, either of ignorance or arrogance. The justice of this remark does not depend on the validity of what we, or others, may have said on the point in question. It depends on the nature of the monstrous assumption here made in the abstract, that his publick character and services should have rendered him unimpeachable. No mere man, since the fall of Adam, has ever given, or will ever give, such evidence of his *inflexible* uprightness, as to render a fall from it, and a very foul one too, impossible or incredible. The sad record of what has happened in the

case of prophets and apostles, and of other eminently good men in every age, is proof enough of what we here assert. And does Mr. D. claim to have given better evidence that he would never do any thing unworthy of his character and profession, than has been given by all who have gone before him? If the fair import of what he has said does not go to this point, we do not understand him.

A man's general character, we freely admit, is his very best shield against the shafts of slander. If that character be eminently good, and long established as such, no vague rumour to its disadvantage ought to be credited—The presumption against its truth is strong; and this is what none would inculcate more zealously than ourselves. But when the error or guilt of any man, however eminent for virtue, is distinctly specified, and accompanied with such proof as cannot be gainsayed or resisted, good men will mourn over the fact, that a brother has fallen; but they will neither deny nor disbelieve it. We have never attacked Mr. D.'s general character, nor wished to do it—Let it avail him as much as it will, and the more the better. We have not "travelled out of the record." We have confined ourselves to his sermon and his book, and to the unquestionable facts connected with them. Even in the review of his sermon, we gave him liberal praise for all which it contained, that was meritorious. He has, therefore, no reason to complain of any unfairness, because we have not treated him as if he was infallible or impeccable. What he calls "a foul aspersion," we consider, and know that many others consider, as an incontrovertible demonstration of a most grievous aberration from the straight path of duty and propriety—As such we confidently believe it will be regarded by the publick in general; unless he can vindicate himself, in a manner far different from that which he has adopted in the book before us.

Mr. D. asks (p. xx.) "Did the students hear any thing contrary to the 'system of religious belief and practice' which had been drawn out in the Confession of Faith, as explanatory of scriptural doctrines? and if not, was the subscription invalid." Again, he writes (pp. xxi. xxii.):

"Dr. G. and some others, who have been very liberal in their censure, must have forgotten what the system of religious belief and practice, proposed to the Directors of the Theological Seminary, really is. Apprehending, from the exquisite tenderness which is cherished for Creeds and Confessions, and which I have had abundant opportunity of knowing, that some such charge might be brought against me as a Director of the Seminary, I had consulted the Confession of Faith before the discourse was prepared; and had deliberately formed the opinion, that there was nothing in it which the Confession itself did not distinctly assert. Often, and very often, have warm advocates of 'our excellent standards' argued against propositions, which those very standards themselves most explicitly declare. And no wonder, for many ardent friends of the Westminster Confession of Faith seldom or ever read it.—But still farther. Suppose the whole doctrine of subscription to our own church Creed had been assaulted, would *the system of belief and practice*, therein contained, have been thereby invaded and set aside? Then the Westminster Assembly itself, which made this book that Presbyterians so highly eulogise, must fall under the reviewer's lash; for that Assembly did declare, that to require subscription simply to the answers to the questions in the shorter catechism, was an UNWARRANTABLE IMPOSITION—as shall be shown in its proper place, in the course of the following remarks."

On these quotations we first remark, passingly, that we do consider as a gross slander, what Mr. D. here says about the warm advocates of "our excellent standards" arguing against propositions which those standards most explicitly declare; and that "many ardent friends of the Westminster Confession of Faith seldom or ever read it." This is said without one particle of proof

or pretence of proof. Had Mr. D.'s integrity been assailed in this gratuitous manner, he might with great justice have complained of "a foul aspersion." But because his assertions go to assail, all at once, the truth, honour, integrity, and intelligence, of "the warm advocates of our excellent standards," in *a body*, he considers them as no aspersions at all. We conscientiously believe, that the broad statement here made by him, is absolutely false: and all that we shall farther say of it is, that we wish it may be noted, as one among a number of unequivocal proofs, that, as we have shown in our preliminary remarks, it is he who "brings the war."—That it was he who commenced, and who still continues an attack on the whole Presbyterian church, of which we are reluctantly compelled to be the defenders.

But our main design, in placing the quoted passages before our readers, is, to give them, in Mr. D.'s own words, the strength of his defence of the course he has taken. He says a good deal of the same import, in various other places; but here we have the sum and substance of the whole, and it is this —that there is nothing in his sermon which really militates with any thing that is contained, either in the Formula he subscribed, or in the Confession of Faith of the Presbyterian church. We presume that Mr. D. himself would readily admit that this is his position, in the paragraphs before us; for if not, they contain nothing to his purpose. And in what manner does he attempt to maintain this position? Entirely, we affirm, by a wretched equivocation, in the use of the words *Confession of Faith;* and even this, we shall show, will not aid him in the least, so far as his subscription of the Formula is concerned.

The book which goes under the popular name of *The Presbyterian Confession of Faith*, bears this title —"The Constitution of the Presbyterian Church in the United States of America: containing the Confession of Faith, the Catechisms and the Directory for the worship of God: together with the plan of government and discipline, as amended and ratified by the General Assembly at their sessions in May, 1821."—Every part of this *Constitution*—the Form of Government and Discipline, as well as the Confession of Faith and Catechisms —every minister of our church solemnly adopts and approves, at the time of his ordination. The second and third questions, put to candidates in the ordination service, are the following—"Do you sincerely receive and adopt the Confession of Faith of this church, as containing the system of doctrine taught in the Holy Scriptures? Do you approve of the government and discipline of the Presbyterian Church in these United States?" To these questions, every individual receiving ordination, is required to return an explicit answer in the affirmative; for the constitution says expressly, that the presiding member of the presbytery "*shall* propose," among other questions, those which we have quoted, and that "the candidate *having answered these questions in the affirmative*, the presiding minister *shall* propose to the people," certain other questions, which are then specified. Now, we apprehend that the cursory readers of Mr. D.'s book, especially as he repeatedly names the "standards" of the church, would naturally suppose that he meant to affirm, that his sermon contained nothing hostile to *the Constitution* of the Presbyterian church. Such, we confess, was our own impression, on the first reading of the passages which relate to this subject. But when we recollected that the constitution imperatively requires that questions shall be proposed and answered, by the answering of which every candidate adopts and approves both the creed and the

government of the church, and recollected, too, that the burden of Mr. D.'s sermon was, that no such requisition ought to be made, and that no creed should in this form be adopted—we thought that, in all his extravagance, he would not say, that his sermon harmonized exactly with the very things which it denounced as antichristian tyranny, and popish abominations. We therefore looked more closely at his language, and then found that there was the appearance of a careful wording, so as to make the verbal purport of what he says only this—that he did not, in his sermon, oppugn any *doctrine*, or *principle*, laid down in *the Confession of Faith*, taken separately from the other parts of the Constitution.

The fair and full amount of his defence then, as contained in the quoted passages, stripped of its disguise and connected with the notorious facts of the case, is simply this—He has preached against the Constitution of the Presbyterian church *in toto;* but yet there is a part of that Constitution which contains *doctrines*, none of which he has opposed.—He has not *opposed* these doctrines, although he abhors the thought, that any one should use them as the expression of a creed—as every minister of the Presbyterian church is required to do, and actually does. If there is any thing here, better than a miserable equivocation, we will thank any one, who will show us what it is. Mr. D. himself seems to have had a little misgiving, in regard to the kind of arguing he had adopted. For he immediately puts, in the form of a supposition, what he had unquestionably done in fact. "Suppose (says he) the whole doctrine of subscription to our own church creed had been assaulted, would *the system of belief and practice* therein contained, have been hereby invaded?" What a question! The doctrine of subscription *requires* that you shall solemnly adopt a creed, and yet it is asked if you may not assail this requisition—revile it at pleasure—and yet not invade the system of belief and practice which contains it. It is no easy matter to get to the bottom of this man's absurdity. As to what he says, about the Westminster Assembly not requiring such a subscription as is required in the Presbyterian church in the United States, if his statement were admitted to be correct,—which we do not admit—what would it be to the purpose? Whether that Assembly required a subscription or not, our Constitution requires it; and every minister in the Presbyterian church, and Mr. D. among the number, has actually made it.

But Mr. D.'s equivocation about the Confession of Faith, will avail him still less, if possible, in reference to the Formula, than to the Constitution of the Church. The Formula expressly mentions the "Plan of Government and Discipline of the Presbyterian Church," as well as the "Confession of Faith and Catechisms." Yet that part of the plan of government which indispensably requires the adoption of a creed by every candidate for the ministry, Mr. D. did, in the most open and unqualified manner, reprobate before the Directors, who, as well as himself, had actually adopted it; and before their pupils, every one of whom was shortly to be called on to adopt it—What was this, but to use his utmost influence to persuade those pupils *not* to do, what in his subscription of the Formula he had solemnly pledged himself to endeavour to "form" them to do, "cordially?"—What was it, but to do all he could to fill the minds of the youth with *hatred* to a system, which he had promised to engage them, so far as he could, "to propagate and defend, in its genuineness, fulness, and simplicity?" We wish for Mr. D.'s sake, as well as our own, that his absurd defence had not called us again to expose

him, by showing the *glaring inconsistency*—it deserves a severer appellation—between his sermon, and the engagements by which he bound himself in the subscription of the Formula.

Mr. D. professes (pp. vii. viii. ix.) to "explain the motives and views which animated the bosom of the preacher," when he composed and delivered the sermon which has led to so much controversy. These motives and views, as he states them, and as indeed they are indicated in the very title of his sermon—"A Plea for Ministerial Liberty"—may all be resolved into a desire and intention to show that Christian liberty ought not to be trammelled, by a subscription to any creed or confession drawn up by uninspired men. If our space would permit we should quote him at length; but we think he will not deny that he represents this to have been his great aim; as it is plainly the very point which he has laboured, both in his sermon and his book. The question then is, was there any sufficient call, any necessity, for this service? We believe we have shown satisfactorily, that if there was, it was attempted by Mr. D. in a very improper manner—in a manner that does justly subject him to the charge of "doing evil that good may come." But we think it may be shown that his plea for ministerial liberty was in itself an *unnecessary plea*—that the members and ministers of the Presbyterian church had, and still have, as much Christian liberty as any reasonable being can desire. Let the Reviewer and Mr. D. be indulged with a short colloquy on this topick.—***Mr. D.*** I hold that it is altogether wrong for uninspired men to form and require subscription to a creed. ***Reviewer.*** Well, we know you think it is wrong; but we as sincerely think it is right; and in this land of liberty, you will not deny that we may have a creed, and make a test of it too, if we choose to do so. ***Mr. D.*** You ought not to impose this test on the conscience of any man—it is a dreadful snare. ***R.*** But pray remember, sir, that we do not impose it on the conscience of any man. All that you say on this subject is just so much of nothing to the purpose. We do not ask of any man to subscribe our creed, and take our test—We do not wish he should, unless it is his own voluntary choice—the result of a deliberate conviction of his own mind that he ought to do so; and unless he applies to us, and not we to him, when he makes his subscription. ***Mr. D.*** But this adoption of a creed, formed by uninspired men, prevents free inquiry—When a man has adopted it, he is afraid to examine freely, any article that it contains. ***R.*** No, sir, nothing can be farther from truth and fact, than your position here. We hold that the word of God is the only infallible standard of truth; and that every man may and ought to compare every sentiment and opinion he has adopted, whether it be contained in a written creed, or be the result of his own reasonings, with the revealed will of God; and if he find that in any way, or in any form, he has embraced error, he ought immediately to renounce it. ***Mr. D.*** Yes, but he may be afraid to renounce it, lest his brethren should censure him. ***R.*** He has a right to separate himself from his brethren. ***Mr. D.*** But they will censure him for doing that. ***R.*** Not if he does it peaceably; that is, without giving them or their system disturbance and opposition, till he has left their communion. ***Mr. D.*** Ay, but it is an ugly affair to leave all the associations of one's youth, and all the advantages of a good settlement in the ministry. ***R.*** We know it is—But this is the condition of things in this mutable world. For the sake of a good conscience, a man must often suffer loss—sometimes the loss of all things, and even life itself. A man cannot, with a good conscience, identify himself

with a sect that he believes is tenacious of important and destructive errors. He is bound to let the world see, that he does not belong to that sect—does not hold their errors. *Mr. D.* But cannot he continue with that sect, and denounce and reprobate its errors at the same time? *R.* Not, surely, when the errors which he denounces and reprobates, are, that the fundamental principles of the society are anti-christian—that the ties which bind them together ought not to bind them, but to be dissolved, and that, for himself, he considers them as dissolved, and will act accordingly. Can any thing be more absurd than for a man to say that he belongs to a sect which he treats in this manner? He does not *really* belong to it—He has put himself out of it *in fact*, and ought to do so *in form:* And if he will not, the sect ought to disown him, and turn him out. They ought to do this to preserve consistency and a regard to their own character; for the supposition is, that they still believe that they are right, and that one of their late members has gone astray. They ought to do it, too, to preserve peace and purity among themselves; and because it is far more reasonable (if there were no other consideration in the case) that one individual should suffer inconvenience and loss, than that a whole community should be incessantly disturbed and injured by his continuing in membership—When the question is, whether an individual, or a whole society, shall suffer inconvenience, it is easy to see how the question ought to be answered—Thus endeth our colloquy with Mr. D.

And now we ask of every reader, what any man can want, in the way of Christian liberty, more than that his subscription to a creed should be perfectly voluntary and unsolicited, at first; and that after he has made his subscription, he should have full freedom to examine and compare every article of his faith with the infallible word of God; and that, if he becomes satisfied that he has adopted an unscriptural creed, or that he ought to have adopted no creed at all, he be at perfect liberty to correct his errors, without hindrance or censure—provided only, that he will peaceably separate himself from that association which holds the creed he renounces, as their bond of union, and with which he himself has been associated, on the condition of so holding it? We demand, if this is not liberty—Christian liberty—as much as any reasonable man can desire. And all this liberty, be it noted and remembered, belongs to every minister and every member of the Presbyterian church.

Mr. D. is solicitous, that if a rejoinder to his book should appear, his opponent should consider the matter in controversy by itself, and not as connected with his name or doings. He says (p. xxviii.) "Let him be 'valiant for the truth upon the earth;' but let him discuss the *subject*, not the *man*." We cannot say that we wonder that Mr. D. is anxious that the subject, and not the man, should be discussed, in this controversy. We think that we, or any body else, in his circumstances, would have the same anxiety that he experiences. But unhappily the principal part of the existing controversy, is, and ought to be, whether what has been done by Mr. D. could be done with propriety or consistency, by any man in his circumstances. If Mr. D. had, from the first, renounced his connexion with the Presbyterian church, and declared himself an Independent, then his demand that we should discuss the subject and not the man, would have been fairly and strongly made. But the truth is, that in such an event there would, probably, have been little or no controversy. We know the principles of the Independents, and we respect them. The General Assembly of the Presbyterian church

holds a fraternal correspondence, and a very cordial one, with many of the Independent churches of New England. And we are free to say, that if Mr. D., and his friends and associates, had erected a number of orthodox Independent churches in the States of Pennsylvania and Maryland, in a fair and honourable manner, and had afterwards wished to hold the same friendly correspondence with the General Assembly, as is held by the orthodox Independent brethren of New England, we certainly would not have opposed such a measure. If, moreover, Mr. D., or any one else, had, in the circumstances we have mentioned, wished to enter into a debate on the relative or comparative merits of the Presbyterian and Independent churches, as to their form of church government and order, no opposition to such a debate should have come from us; on any other ground, at least, than that of inexpediency. We believe that all that can be said on either side of this debatable subject, has already been said; and perhaps better said, than it is likely to be speedily said again. Yet, if any should choose to bring the subject again before the publick, be it so—We have no fears for the cause of Presbyterianism, in a controversy with any sect whatever.

But we must say that Mr. D., judging of him by the sentiments he has avowed, is as little of an Independent, as he is of a Presbyterian—He is, in fact, so far as we can discern, a religious *Nondescript*. The Independents, although they have no established Confession of Faith, or plan of church government, in which all their churches agree, and by which a formal bond of union is constituted among them, yet they make more use of creeds, by a considerable disparity, than is done by the Presbyterians. Not only every minister, but every church member, commonly submits a creed, or a profession, or a confession of his faith—no matter what it is called—to his brethren; and this, too, expressed as much in uninspired language, as any thing in our Confession of Faith and Catechisms. This, we believe, with very few exceptions, is the usage of orthodox Independent churches: and for this we certainly and warmly commend them. But how will this quadrate with Mr. D.'s favourite tenet, that no uninspired creed ought ever to be required of any man. We have heretofore said, and still think, that his system is altogether impracticable; and that he cannot get along a single step, without a confession of faith, or creed of some kind, which he must impose on all with whom he holds communion. Suppose that, to a person seeking Christian fellowship and church privileges with him, he only puts this question—Do you believe the scriptures of the Old and New Testaments to be the word of God? Here is the requisition of a creed, or a confession of faith; and to be made, too, in the words of a fallible man. Nay, the translation of the Scriptures themselves, into every language into which they have ever been translated, has been the work of fallible men. None of these translations are absolutely perfect. Yet the most of mankind cannot—possibly Mr. D. cannot—compare one of these translations, critically and accurately, with the inspired originals. When, therefore, they say that they believe the Scriptures to be the word of God, and understand, as they certainly do, that the *translation* which they read is that word, they adopt a human composition for their creed. Translators are usually called, and properly called, *Interpreters of Scripture*—They certainly are no more. And the formers of our Confession of Faith and Catechisms, professed to be exactly this, and no more

than this—although their work was of a different nature from that of translators.

Mr. D. writes (p. xxiv.) "I hope I have fairly disabused myself of the unjust and cruel insinuation of a want of *integrity*, as to the matter of subscription. If it has not been done to the satisfaction of the reader, I shall never return to it again, and shall hear of its renewal with composed silence. My feelings, on such a subject, are housed under the protection of a good conscience, and my heart is safe."—Here we really give Mr. D. some credit for ingenuity. We think he has made about as good a *come-off*, as any man in his situation could. But has he *disabused* himself? We think not; because, so far as we know, he has never been *abused;* although *he* has himself abused the whole Presbyterian church, most unmercifully. What has been said of his "want of integrity, as to the matter of subscription," instead of being "unjust and cruel insinuation," has, according to our reckoning, been, over and over again, made matter of incontrovertible proof.—The publick will judge between us. "My feelings (says he) on such a subject, are housed under the protection of a good conscience." For the word *good*, in this sentence, read *deluded*, and then Mr. D.'s statement and our own will not differ; as may be seen in our preliminary remarks.—Mr. D. promises never to return again to the defence of himself, against such a charge as he has endeavoured to repel. This was a good resolution—the best he could have formed—and we are only sorry that he did not keep it. But he departed from it, even before he had finished the publication we are reviewing. The latter part of his book is much in the style of defence. Almost at the very close of it, we find such a sentence as this—"Neither may the brethren traduce us as disingenuous men, because we do not withdraw from their voluntary association. There is nothing disingenuous in such conduct." And then he goes on, very modestly, as his manner is, to compare himself and his no-system associates, to the disciples of Jesus, and the Presbyterian church at large, to the Scribes and Pharisees; and to argue, that as the disciples were not required to withdraw from the scribes, in "the services of the temple," so neither is there any obligation on Mr. D. and Co. to withdraw from the Presbyterian church. Right glad are we, that a comparison is not a demonstration, nor even a reason nor an argument—nor yet, in all cases, an illustration; for we remember that some witty writer, we believe it is Swift, speaks of "similes to nothing *like*." Had he met with the one before us, he might have given it as an example. Possibly we may say a little more on this subject, in winding up our review. But we are heartily glad to close, for the present, our examination of Mr. D.'s defence.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

Gold Mines in Amherst.—There are several gentlemen in Amherst county, Va. near the Folly, digging for golden ore. They have an experienced miner from Europe assisting them, and present appearances encourage them to expect a rich reward for their labour.—*Virginian.*

Fecundity of Snakes.—Mr. Walter Dyer, who lives in the neighbourhood of Govan's town, between 4 and 5 miles from Baltimore, a few days since killed a female snake, which upon being opened, was found to contain 64 young snakes, each measuring from five to six inches in length.

Stone Sign Post.—At the village of Fall River, a sign post of hewn stone has lately been erected, 32½ feet in length; 27 feet of it above the surface of the earth. Its form is octagonal, and its diameter

averages about fourteen inches, being somewhat largest at the bottom.

At the late distribution of prizes by the British Society of Arts, the large silver medal, and a purse of fifty guineas, was awarded to Mr. J. Roberts, an indigent miner, for his apparatus to enable persons to breathe in air loaded with smoke and other suffocating vapours.

It is remarkable that the Dutch flag, displayed from the vessel which brought out the Dutch minister, is the first national Dutch flag which has been exhibited in New York, since it was struck, upwards of 150 years ago, when the colony of New Amsterdam was ceded to Great Britain.

Messrs. Pizzigalli and Degaspari, of Milan, have undertaken a work which they call "Pomona, in relief;" that is to say, a collection of models of all the fruits cultivated in Europe, so perfect that it is impossible, without touching them, not to mistake them for the natural fruits. The smaller fruits are modelled in wax; the larger in plaster, with a coat of wax. Some, such as grapes, gooseberries, &c, are blown in glass.

New Invention.—The Newburg Gazette mentions that Captain Henry B. Myer, of that village, has invented an improved method of propelling vessels. "The superiority of his plan over the common paddle wheels," says the Gazette, "has been tested by careful and fair experiment, and at the most unfavourable trial, the result was 41 to 26 in favour of his machine, the same power being applied to each. What difficulties may attend the application of this plan to steam-boats and other large vessels, we cannot foresee; but the inventor thinks they will be comparatively trifling, and that at least one-third of the fuel may be saved by substituting his machine for the common paddle wheel now in use in steam boats."

Vergennes, (Vermont.)

The pig iron, manufactured from the ore which abounds on the shores of Lake Champlain, has been tested by a variety of experiments in the city of New York, and pronounced the best specimen, particularly of American manufacture, that has ever been sold in that market.

New York.

New Invention.—There is now almost completed in this city, a machine for the purpose of sweeping the streets; it possesses the power of twenty men, with the aid of one man and horse. Although very small, the power of it has been fully tested.

Recent letters from Ispahan announce, that the king of Persia has abdicated the throne in favour of his eldest son, Abbas Mirza. It is said that he proposes to visit the ruins of Shiraz, and intends to employ his leisure moments in rebuilding that city, and restoring it to its former splendour.

At a late meeting of the Asiatic Society of London, several Burmese articles were presented. Among others, a Burmese sabre, of a very rude and awkward shape; and a copy of a curious Burmese book, the letters of which are in mother-o'-pearl. It is of an oblong shape, and composed either of wood or pasteboard, lackered.

South Africa.—The "South-African Advertiser" contains the following extract from a letter from Graaf Reinet.—"This morning several of the inhabitants were attracted by a cloud, which had made its appearance about a mile eastward of the town; and it was soon ascertained that this phenomenon was occasioned by a vast swarm of migratory locusts, the first which have made their appearance in this neighbourhood since 1808. They are still young; and, though their numbers, in comparison with the immense swarms with which some of us have had formerly to contend, may be termed few, they are sufficiently numerous to astonish those who have lately come among us; and they cause no small degree of anxiety to the farmer, who knows, by experience, what they may become in a season or two, if Providence be not pleased to arrest so dreadful a visitation."—*Ch. Obs.*

A subscription is in progress amongst the Unitarians, in India and in England, towards enabling Ram-Mohun Roy and Mr. Adam, a Unitarian missionary, to build a chapel at Calcutta. This coalition seems to speak as little in favour of the Christian complexion of modern Unitarianism as did the celebrated letter and epistle dedicatory to the Mohammedan ambassador from Morocco to the Unitarianism of the age of Charles the Second.

A Roman Catholick priest of the name of Stabellini, has been consecrated Portuguese Bishop of Dorilea, and Apostolical Vicar-General, in the dominions of the Great Mogul, Idulshaw, Golconda, and in the Island of Bombay, at the mother church of De Esperanca, at Bombay. The ceremony was performed by the Bishop of Antiphila, and two Vice-Bishops.

North America.—The temperature of newly-killed animals was, on sixteen different occasions, noticed by Captain Lyon, during the severity of the Arctic winter of 1821–2. The greatest heat observed, that of a fox, was 106¾ deg. of Fahrenheit, when the surrounding air was 14° below zero. The mean of fourteen Arctic foxes, a white hare, and a wolf, gave 102° of animal heat, at extreme depressions of the thermometer, in the surrounding air. How wonderful this provision of an all-wise and merciful Creator!

Religious Intelligence.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

(*Continued from p.* 379.)

The committee appointed on the Overture from the Synod of New Jersey, inquiring what a Church Session ought to do with members in communion, who have been absent for years without having taken a certificate of dismission, and whose place of residence is unknown, made a report, which, being read and amended, was adopted, and is as follows, viz.

That although this particular case is not provided for by a specifick regulation in our book of Discipline, yet it is embraced by certain general principles, which are recognised in that book, and interwoven with many of its provisions. These principles, together with the result, bearing on the case in question, the committee beg leave most respectfully to state.

1. Every church member is amenable to some appropriate tribunal, by the wisdom and fidelity of which, in case of his falling into any error, immorality, or negligence, he may be dealt with according to the word of God.

2. No member of a church can properly ever cease to be such but by death, exclusion, a regular dismission, or an orderly withdrawing to join some other Christian denomination; and must of necessity, continue to be amenable to that church until he becomes regularly connected with another.

3. For a church member to withdraw from a use of his privileges as a member, either by irregularly connecting himself with another denomination, or by going to a distant part of the world, to reside for a number of years, without making known his removal to the church session, and asking a certificate either of good standing, for the purpose of enjoying occasional communion elsewhere; or of dismission, to join some other church; is itself a censurable violation of the principles of church fellowship, and may infer suspension from its privileges.

4. Church members, therefore, who have been absent for a number of years in unknown places, are by no means to have their names erased from the churches to which they respectively belong; but are to be held responsible to their respective churches; and if they should ever return, or be heard from, are to be regularly dealt with according to the word of God, and the principles of our church; and although great caution and tenderness ought to be exercised toward those whose withdrawing from Christian privileges may be occasioned by the unavoidable dispensations of Providence without any material fault of their own, yet in all cases in which a church session has good reason to believe that any of the church under their care have absented themselves with design, either from a disregard of Christian privilege, or from a wish to escape from the inspection and discipline of the church, they ought without unnecessary delay to declare such persons suspended from the privileges of the church, until they give evidence of repentance and reformation: and, of course, in making their statistical reports, ought to enumerate such among the members under suspension.

A number of copies of the minutes of the last General Association of Connecticut; of the last General Association of Massachusetts; and of the last meeting of the General Synod of the Reformed Dutch Church, were received from those bodies respectively; which were committed to Mr. G. B. Perry and Dr. Cathcart, to distribute among the members.

A communication was received from the Trustees of the General Assembly, relative to the Wheelock estate, which was committed to Dr. Chester, Mr. Weed, and Mr. Hawes.

The committee appointed to examine the records of the Synod of New York, reported, and the book was approved to page 53.

The committee appointed to examine the records of the Synod of Pittsburg, reported, and the book was approved to page 248.

A memorial signed by Gideon Blackburn, John M'Farland, John Breckinridge, Samuel K. Nelson, and David C. Proctor, as agents in behalf of the Synod of Kentucky, on the subject of founding a college in that state, was received and read. This memorial and the accompanying papers, were committed to Dr. Miller, Dr. Green, Mr. Wylie, Mr. S. D. Hoge and Mr. Hughes.

Adjourned to meet on Monday morning at 9 o'clock. Concluded with prayer.

May 23d, 9 o'clock, A. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

The Rev. Samuel Parker, from the Presbytery of Cayuga, the Rev. Joseph

P. Cunningham, from the Presbytery of Alabama, and the Rev. Joseph Wood, from the Presbytery of North Alabama, appeared in the Assembly, and their commissions being read, took their seats as members.

Rev. Urban Palmer resigned his seat to the Rev. Abner Morse, the alternate mentioned in their commission.

It being the order of the day, the Assembly proceeded to receive communications on the state of religion. After considerable progress had been made in this business, the Assembly had a recess until 4 o'clock.

At 4 o'clock the Assemby met.

Mr. Welton had leave of absence from the remaining sessions of the Assembly.

The Assembly resumed, and finished receiving communications on the State of Religion. Adjourned till to-morrow morning, at 9 o'clock. Concluded with prayer.

May 24, 9 o'clock, A. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

The Rev. Ravaud K. Rodgers, from the Presbytery of Troy, and the Rev. Samuel S. Davis, from the Presbytery of Georgia, appeared in the Assembly, and their commissions being read, took their seats as members.

Resolved, that the thanks of this Assembly be presented by the Board of Missions, to the Rev. Dr. Brownlee, for the missionary sermon which, by their appointment, he preached last evening.

The committee appointed to examine the Records of the Synod of New Jersey, reported, and the book was approved to the end of the minutes of October, 1824.

The committee appointed to examine the Records of the Synod of Virginia, reported, and the book was approved to page 83, with the exception of a resolution found in page 82, in which the Synod determined to discontinue the practice of calling upon their members for the reasons of their absence from its meetings.

The committee to whom was referred the memorial and petition of the Agents of the Synod of Kentucky, made the following report, which was adopted, viz:—

That they consider the statement and request contained in the said memorial, as worthy of the favourable notice of the Assembly. The plan which the Synod have formed of establishing a College in a central situation within their bounds, under their own management, and at the same time upon principles which shall effectually guard it against all illiberal and sectarian restrictions, appears to the committee well devised, and, if carried into successful operation, well adapted to produce effects of the most salutary kind, on the interests of sound learning, and genuine religion in the Western Country. And although they think it would not be prudent for the General Assembly, in ordinary cases, to pledge its influence in behalf of any particular Literary Institutions, yet, in the present case, when an enterprise of this nature is undertaken by one of our own Synods, upon a plan so truly worthy of universal patronage, and which, while it is calculated to promote knowledge and piety among all denominations, cannot fail, under the Divine blessing, of benefiting our own communion, the committee are of the opinion that the Assembly would not be justifiable in withholding its countenance.

The committee therefore, respectfully recommend to the Assembly, the adoption of the following resolution, viz:—

Resolved, that in the opinion of this Assembly, the plan of the Synod of Kentucky for establishing a College under their own immediate management, is enlightened and judicious;—that, if carried into execution upon the liberal principles embraced in the plan, and to which the Synod have bound themselves faithfully to adhere, it cannot fail of exerting a benign influence on the interests of literature and genuine religion in the West;—and that they consider it as worthy of the patronage of the pious and wealthy of all denominations, who wish well to the advancement of the great cause of enlightened education, and a learned Christian ministry.

The committee appointed by the last Assembly on the subject involved in the appeal of Donald M'Crimmon, did not report. Resolved that they be continued.

The committee appointed to examine the Records of the Synod of Kentucky, reported, and the book was approved to page 113.

The committee appointed to consider the papers, communicated by the Trustees of the Assembly, relative to the Wheelock estate, made the following report, which was adopted, viz.—

That since the papers have been put into their hands, a new communication has been received from Dr. Dana, the assiduous and able agent of the Assembly and the Trustees, which gives a new and favourable turn to the business, and they recommend the adoption of the following resolutions:—

1. That Dr. Dana be continued as the agent of this Assembly.

2. That the whole business be referred to the Trustees of the Assembly, with full authority to settle the concern in the best manner in their power.

The following question from the Presbytery of Baltimore, was presented by the

Committee of Overtures, viz :—"What is the course proper to be pursued by a Presbytery, when a Minister with a certificate of good standing, from a Presbytery that has no longer any existence, applies for admission, if the applicant has, in the interval, between the dissolution of the one Presbytery and his application to the other, been guilty of some offence, for which the Presbytery applied to, would refer his case back to his own Presbytery, provided it were in existence?"

This overture was committed to Dr. Miller, Mr. Hughes, Mr. Nelson, Dr. Brown, and Mr. Johnson.

The committee appointed to make arrangements for the Prayer Meeting tomorrow evening, made a report, which was accepted.

The committee appointed to take into consideration the subject of the request of the Rev. Dr. Green and Dr. Miller, to be released from their appointment, to write the history of the Presbyterian Church in the United States, and to suggest measures to be pursued by this Assembly in relation to the same, reported —That they have had the subject committed to them under consideration, and now beg leave, respectfully, to offer to the Assembly, the result of their reflections and inquiries relative to it.

The History of the Presbyterian Church, in these United States, appears to your committee to be a subject too important to be abandoned, and well worthy of all the attention which can be bestowed upon it by this Assembly. Its importance will at once appear, when it is considered, how nearly it is connected with the propagation of the pure doctrines of the Bible, the progress of vital godliness, the spread of the gospel, and the rapid advancement of the interests of science.

Your committee, therefore, are of opinion, that such measures ought to be adopted as will be calculated to ensure the continuation and completion of the History of the Presbyterian Church, with the least possible delay. The difficulties which must be encountered in the execution of this undertaking will not be diminished, but increased with time. And your committee are moreover happy to have it in their power to inform this Assembly, that they have received information of the existence, in different and distant parts of our country, of several important documents and Presbyterial records, which it is hoped, may in a good degree, supply that lack of information, that has heretofore existed.

Your committee therefore recommend the adoption of the following resolution, viz :—

Resolved, that the request made by the Rev. Drs. Green and Miller, to be released from their appointment to write the History of the Presbyterian Church in the United States, is received with unfeigned regret. But this Assembly viewing the request under existing circumstances, to be both reasonable and proper, do further resolve that the same be granted.

Resolved, that the thanks of this Assembly be, and they hereby are, given to the Rev. Dr. Green, for his gratuitous offer of the whole result and fruits of his arduous labour bestowed in writing, in part, the desired History, as well as in collecting documents and various information, and in forming annals in relation to that part of the same, which yet remains to be executed.

Resolved, that a committee of three be appointed, whose duty it shall be, to receive from the Rev. Dr. Green, the documents, and annals, and information, prepared by him to be furnished, and to collect such other documents as may be in their power, and may be necessary to the completion of the History of the Presbyterian Church in the United States, with as little delay as possible; and whose further duty shall be to report from time to time their progress in the proposed undertaking to this Assembly.

The Rev. Ashbel Green, D. D. Rev. Jacob J. Janeway, D. D. and Rev. Ezra S. Ely, D. D. were appointed a committee for the purposes mentioned in the last resolution.

Resolved, that all the Presbyteries under the care of this Assembly, which have been formed since the year 1797, be earnestly requested, with all convenient expedition, to compile the histories respectively, of their several Presbyteries, and transmit the same to the Committee above-mentioned, resident in the city of Philadelphia; and that any Presbyteries which were formed anterior to the year 1797, and which have not as yet forwarded their histories severally, be careful to prepare and forward them with as little delay as possible.

Resolved, that an Agent be appointed by this Assembly, in each Synod within our bounds, whose duty it shall be to collect and transmit to the said committee, all such documents, printed and manuscript, as may tend, in their opinion, to throw any light on the History of any part of the Presbyterian Church.

The following persons were appointed Agents in their respective Synods, agreeably to the above resolution, viz :—

In the Synod of Genessee, Rev. Samuel T. Mills; Geneva, Henry Axtell, D. D.; Albany, Gardner B. Perry; New York, Steph. N. Rowan, D. D.; New Jersey, John M'Dowell, D. D.; Philadelphia, George Duffield; Pittsburg, Francis Herron, D. D.; Virginia, John H. Rice, D.D.

Kentucky, James Blythe, D.D.; Ohio, Robert G. Wilson, D.D.; Tennessee, Charles Coffin, D.D.; North Carolina, John M. Wilson; South Carolina, and Georgia, Francis Cummins, D.D.

The following question, from the Presbytery of Genesee was presented by the committee of overtures, viz.

"Common fame accuses two ruling elders of a church, [they being the only acting elders,] of unchristian conduct, which took place several years ago, but which has lately been made known to the Presbytery with which said church is connected: what is the duty of Presbytery in the case?"

This overture was committed to Mr. Speer, Mr. Ostrom, and Dr. Brownlee.

A nomination was made of persons to be chosen delegates to the several Ecclesiastical bodies connected with this Assembly.

An overture on the subject of establishing a Theological Seminary in the West, was reported by the committee of overtures, and made the order of the day for to-morrow morning.

An application from the churches of Granby, Oswego, and Hannibalville, in the Presbytery of Onondaga, in the Synod of Geneva, to be set off from that Presbytery, and attached to the Presbytery of Oswego, in the Synod of Albany, was made through the committee of overtures. Extracts from the minutes of the Presbyteries concerned were read, from which it appeared, that all the parties concerned were in favour of the measure; whereupon it was resolved, that the request of these congregations be and it hereby is granted. Adjourned till this afternoon at 4 o'clock. Concluded with prayer.

4 o'clock, P. M. The Assembly met, and was constituted by prayer. The minutes of the last session were read.

Mr. Latta resigned his seat to the Rev. Eliphalet W. Gilbert, the alternate mentioned in their commission.

It being the order of the day for this afternoon, an election was held for delegates to attend the several Ecclesiastical bodies connected with this Assembly. The ballots were taken and committed to Mr. Biggs, Mr. Gilbert, and Mr. Nelson.

The Board of Missions reported, and their report was committed to Dr. Brownlee, Mr. Baldwin, and Mr. Hawes.

Mr. Adrian obtained leave of absence from the remaining sessions of the Assembly.

The committee appointed to count the votes for delegates to the several Ecclesiastical bodies connected with this Assembly, reported, and the following persons were declared duly elected, viz.

The Rev. James Hoge, the Rev. William Chester, and the Rev. Ezra S. Ely, D.D. to attend the next meeting of the General Association of Connecticut:

The Rev. James Hoge, and the Rev. William Chester, to attend the next meeting of the General Association of Massachusetts: and the Rev. Ezra S. Ely, D.D. alternate to either of them who may fail:

The Rev. Reuben Post, to attend the next meeting of the General Association of New Hampshire, and of the General Convention of Vermont; and the Rev. Elisha P. Swift his alternate:

The Rev. Gardner B. Perry, and Mr. John L. Winne, ruling elder, to attend the next meeting of the General Synod of the Reformed Dutch Church; and the Rev. Henry R. Weed, alternate to Mr. Perry:

And the Rev. Robert Cathcart, D.D. and the Rev. William Neill, D.D. to attend the next meeting of the German Reformed Synod.

Resolved, that the delegates to the German Reformed Synod be allowed the same compensation for mileage and attendance, as is given to the delegates to the other Ecclesiastical bodies connected with this Assembly.

The Rev. J. N. C. Grier, resigned his seat to the Rev. Amzi Babbit, the alternate mentioned in their commission. Adjourned till to-morrow morning at 9 o'clock. Concluded with prayer.

May 25, 9 o'clock, A. M. The Assembly met, and was constituted by prayer. The minutes of the last session were read.

Mr. Abraham R. Hall, a ruling elder from the Presbytery of Geneva, appeared in the Assembly, and his commission being read, took his seat.

Dr. M'Dowell resigned his seat to the Rev. Elias W. Crane, the principal mentioned in their commission.

Mr. Hunter had leave of absence from the remaining sessions of the Assembly.

The committee appointed to examine the Records of the Synod of Ohio, reported, and the book was approved to page 221.

The commissioners, appointed by the late Synod of the Associate Reformed Church to settle all accounts belonging to the same, reported,

That since their former report, and settlement of their accounts, they have discovered stocks standing in the name of James R. Smith, and held in trust for the Associate Reformed Church, and for which the Commissioners have received the following sums of money, viz.

One hundred and eighty dollars were received from the Trustees of the United Insurance Company; one hundred and twenty-seven dollars and fifty cents, be-

ing four dividends on fifteen shares of the New York Insurance Company; and the proceeds of the sale of the said fifteen shares, amounting to nine hundred and twenty-three dollars and ninety-one cents. The two last mentioned sums making together, ten hundred and fifty-one dollars and forty-one cents, have been paid over to the Treasurer of the General Assembly, for the use of the Theological Seminary at Princeton, as per the receipt herewith. The first mentioned sum of one hundred and eighty dollars, is reserved by the commissioners to pay for writing up the minutes of the late General Synod of the Associate Reformed Church, in conformity to a resolution adopted by the same.

The Commissioners believe that this closes the concerns of the late Synod, and that they have no other funds that can be collected, or property to be transferred, excepting three pews in the church in Murray Street in this city, and which cannot at present be disposed of.

ARCHIBALD FALCONER,
W. W. PHILLIPS,
Commissioners of the late Synod of the Ass. Ref. Church.

New York, May 23, 1825.

The General Assembly, taking into consideration the numerous and rapidly increasing population of that part of the United States and their territories, situated in the great valley of the Mississippi; and believing that the interests of the Presbyterian church imperiously require it, and that the Redeemer's kingdom will be thereby promoted, do resolve, that it is expedient forthwith to establish a Theological Seminary in the West, under the supervision of the General Assembly.

Dr. Green, Dr. Blackburn, Mr. Jennings, Mr. James Hoge, Dr. Miller, Mr. Breckinridge, and Mr. Robert G. Johnson, were appointed a committee to report a plan for the establishment of said Seminary.

The committee to whom was referred the overture from the Presbytery of Genesee, made a report, which, being read and amended, was adopted, and is as follows, viz.

Resolved, that the Presbytery is the competent court to try these two elders, and that it is their duty to cite the offending persons before them, and proceed to issue the case.

The committee appointed on the report of the Board of Missions, made a report, which, being read and amended, was adopted, and is as follows, viz.

Resolved, 1. That the report of the Board be accepted and approved.

2. That the Trustees be directed, and they are hereby directed, to issue a warrant for the payment of the sum now due to the missionaries who have been employed by the Board, for the last year, amounting to $2701 66.

3. That it be recommended, and it is hereby most earnestly recommended, to all the churches under the care of the Assembly, to consider very seriously the case of the destitute parts of our country, and especially of the many thousands of families in the New States in the West, and in the South, which are growing up almost entirely destitute of the preaching of the gospel, and of all religious instruction: and that now, it is of the utmost importance to seize the opportunity offered in Divine Providence, of using every means to mould their character (which is now forming) under the influence of our holy religion. Therefore resolved,

4. That it be most earnestly recommended to all our congregations to send up annual and liberal contributions to the Board, in order to their doing this more efficiently: it being always understood, however, that this recommendation shall not involve in censure, any Presbytery, in any of the Synods, which have the permission of the General Assembly to manage their own missionary concerns.

5. That it be recommended to the Board to appropriate a considerable portion of their funds to the location of pastors, in those destitute parts of the church, where, from the character of the population, there is a prospect of a permanent establishment, and where the pastor can, in the mean time, receive the chief part of his support.

6. Resolved, that it be recommended to the Board of Missions to appoint an agent or agents, to collect funds, with a special view to their assisting feeble infant churches in supporting in them the stated ministry of the word.

With respect to the narrative of the labours, progress, and reception of the Missionaries, your committee would recommend, that it be put into the hands of the committee on the narrative of the state of religion, that they may embody in their communication whatever is important and interesting in the statements of the Board of Missions.

Mr. Gray resigned his seat to the Rev. John L. Vandervoort, the alternate mentioned in their commission.

Mr. Janvier resigned his seat to the Rev. Thomas H. Skinner, the alternate mentioned in their commission.

The Board of Directors of the Theological Seminary made their annual report, which was accepted, and committed to Mr. Davis, Mr. Wylie and Mr. Weed, to report the items which claim the particu-

lar attention of the Assembly; and, especially, to recommend ways and means to provide for the current expenses of the Institution through the ensuing year.

Resolved, that the Report of the Board of Directors be printed, under the direction of the Secretary of said Board.

A nomination was made to fill the vacancies in the Board of Directors.

Application was made, through the Committee of Overtures, to erect a new Synod, to be composed of certain Presbyteries in the Synod of Pittsburgh. The Assembly, after hearing the papers in relation to this application read, and duly considering the subject,

Resolved, that the Presbyteries of Grand River, Portage, and Huron, be, and they hereby are, detached from the Synod of Pittsburgh, and constituted a new Synod, to be designated by the name of *Synod of the Western Reserve;* that they hold their first meeting at Hudson, on the 4th Tuesday of September next, at 11 o'clock, A. M. and that the Rev. Joseph Badger preach the Synodical Sermon, and act as Moderator till another shall be chosen, or in case of his failure, then the oldest Minister present shall officiate in his place.

The following question was presented by the Committee of Overtures, viz,—

"Is it consistent with the Constitution of our Church, and with its purity and peace, that persons who manifest a decided hostility to creeds, confessions, and ecclesiastical formularies, as unscriptural and destructive to the rights of conscience, should be received as Ministers of the Gospel, into the Presbyterian Church?"

This Overture was committed to Mr. Monteith, Mr. Fisk, and Mr. Duffield.

The following question was brought in by the Committee of Overtures, and after some discussion was dismissed, viz.—

"Is a Minister liable to censure for inviting a Minister of the Cumberland Presbyterian denomination to preach in his pulpit? or for communing in a Congregation of that denomination?"

The following Overture was presented by the Committee of Overtures, viz.—

"Can a Presbytery consistently acknowledge as valid, the ordinance of baptism as administered by those who are regularly suspended by a higher judicatory of the Church? If not, how are we to regard the baptism of the Cumberland Presbyterians?"

A motion was made to dismiss this Overture, and received some discussion, when the Assembly adjourned till this afternoon, at 4 o'clock. Concluded with prayer.

4 o'clock, P. M.—The Assembly met, and was constituted by prayer. The minutes of the last session were read.

Mr. Stinson obtained leave of absence from the remaining sessions of the Assembly.

The Narrative of the State of Religion was read, and after some general remarks, was recommitted to the committee that drafted it, to be amended, and read as a part of the religious exercises assigned for this evening.

The Overture in regard to the validity of the baptisms performed by the Cumberland Presbyterians was taken up, and the motion to dismiss was postponed, and the overture was committed to Mr. Woodbridge, Mr. Russell, and Mr. Crane.

The committee appointed to examine the records of the Synod of Philadelphia, reported, and the book was approved to page 121. Adjourned till to-morrow morning at 9 o'clock. Concluded with prayer.

May 26th, 9 o'clock, A. M. The Assembly met, and was constituted by prayer. The minutes of the last session were read.

The Rev. Alan D. Campbell, from the Presbytery of West Tennessee, and Mr. Samuel Bayard, a ruling Elder from the Presbytery of New Brunswick, appeared in the Assembly, and their commissions being read, took their seats.

Mr. Stanly resigned his seat to Mr. James Ralston, the alternate mentioned in their commission.

Mr. Morrison resigned his seat to Mr. James Stuart, the alternate mentioned in their commission.

The Assembly were informed that the conveyance of the Wheelock Estate granted to this Assembly, had been executed, and that the papers containing the conveyance, had been received by the Trustees of the General Assembly.

Resolved, that the thanks of this Assembly be presented to the Rev. Daniel Dana, D. D. for his assiduous and faithful services in this business.

The Judicial Committee reported to the Assembly that the appeal of Mr. Amos Hawley, from a decision of the Synod of Albany, had been withdrawn, and they returned the papers and documents to the Moderator of the Assembly.

The Assembly proceeded agreeably to the order of the day, to receive the votes for directors of the Theological Seminary; which were committed to Dr. Cathcart, Mr. Rodgers and Mr. Bayard.

In consequence of a storm last evening, the appointed prayer meeting was omitted; whereupon, resolved, that the Assembly will, with the leave of Providence, spend to-morrow evening, as a season of

special prayer, in the Second Presbyterian Church, and that the exercises appointed for the last evening, be performed by the persons already designated.

A letter was received from the Rev. Dr. Wm. White, President of the Pennsylvania Institution for the instruction of the Deaf and Dumb, inviting the Assembly to attend the examination of the pupils of said institution, this afternoon at 3 o'clock.

Resolved, that the Assembly respectfully accept said invitation.

The committee appointed to consider the Overture sent up by the Presbytery of Baltimore, respecting the course proper to be pursued by a Presbytery, when a minister with a certificate of good standing, from a Presbytery which has no longer any existence, applies for admission, but is supposed to be chargeable with some offence subsequently to the date of that certificate, made the following report, which was adopted, viz.—

That after the most attentive consideration of the question presented in said Overture, it appears to them that the proper answer is embraced in the following particulars, viz.—

1. It is well known, that the book of discipline of our church expressly provides, that when a minister shall be dismissed by one Presbytery, with a view to his joining another, he shall always be considered as remaining under the jurisdiction of the Presbytery which dismissed him, until he actually becomes a member of another. In the case stated in the Overture, however, as the dismissing Presbytery had become extinct, it was physically impossible to act according to the letter of this rule. In these circumstances, every principle of sound interpretation seems to direct, that, in ordinary cases, the Presbytery into which admission is sought, should receive the applicant; and, if he be charged with any offence, conduct the process against him.

2. Nevertheless, it is the privilege of every Presbytery to judge of the character and situation of those who apply to be admitted into their own body, and unless they are satisfied, to decline receiving the same. A Presbytery, it is true, may make an improper use of this privilege; in which case, the rejected applicant may appeal to the Synod or the General Assembly.

3. When any minister dismissed in good standing by an extinct Presbytery, is charged with an offence subsequently to the date of his dismission, the Presbytery to which he applies for admission, not only may, if they see cause, decline receiving him, but, if their own situation be such that there is no prospect of their being able to conduct process against him in an impartial and efficient manner, OUGHT to decline admitting him into their body.

4. In this case, ministers dismissed by an extinct Presbytery, and not received into any other, are to be considered as under the direction of their proper Synod, and ought to be disposed of as the Synod may order.

Whereas great inconvenience has been found to arise from the method of determining the mileage of delegates to the General Assembly as heretofore pursued —therefore, resolved, that it be made the duty of the several Presbyteries, at the time of making out commissions for their commissioners, to ascertain and fix the distance which their commissioners, severally, would have to travel in coming to the General Assembly, if they should travel by the nearest practicable route; and to append an amount of the same in writing, to the commissions respectively.

(*To be continued.*)

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of August last, viz.

Of Messrs. Hurd and Sewall, the fifth annual payment of the generous subscription of the Rev. Dr. John Codman, of Dorchester, Mass., of $100 a year for ten years, and appropriated to the Contingent Fund -	$100 00
Of Rev. David Comfort, his third instalment for the Synods of New York and New Jersey Professorship, $10, and $1 from a member of his congregation for the same object - - - - - - - - - - -	11 00
Of Rev. William R. De Witt, from "the Female Society in Harrisburgh, to aid the Theological Seminary at Princeton," for the Philadelphia Synod's Professorship - - - - - - - - - - - -	17 00
Of William Vernon, Esq., "in full for Mrs. Burril Boyring's subscription to the Theological Seminary at Princeton." The fund is not mentioned. Supposed to be for the Southern Professorship - - - - - -	40 00
Of Rev. Dr. Samuel Miller, per James S. Green, Esq., for the Le Roy and Banyer Scholarships - - - - - - - - - - -	175 00
Total	$343 00

View of Publick Affairs.

EUROPE.

The news which we have received from Europe, during the month which has just closed, is neither abundant nor of great interest. Throughout that most cultivated and commanding section of the globe, things appear to remain very much in *statu quo*. A process, however, is, in our opinion, going on in silence, which will ultimately be productive of great events, and most important changes.

BRITAIN.—Liverpool papers to the 23d, and London papers to the 18th of July, bring the latest intelligence from Britain that we have seen. The British Parliament was prorogued *sine die*, on the 6th of July: and it was confidently believed that it would be dissolved, and that a new Parliament would be chosen. It appears that among the last acts of the late Parliament was one reducing the duties on hemp, ashes, brimstone, olive oil, and a number of other articles. Mr. Brougham gave notice, near the close of the last sessions, that unless, between that time and the next meeting of Parliament, the local legislatures and other authorities in the British West Indies, should take measures to alleviate the condition of the slaves, he would bring forward a motion for a bill to compel them to do it: and he specified the points, six in number, to which the contemplated bill should refer. He also intimated, that if any occurrence should prevent his doing as he had intimated, it would be done by others; and that the measure was called for, and would be borne out, by the general voice of the people of England.—Mr. Canning had been very ill of a second attack of gout, but was again nearly recovered.—Considerable progress had been made in the digging of the tunnel under the Thames. There are to be two archways for carriages, and distinct pathways for foot passengers. The width of the tunnel is to be thirty-five feet, its height twenty, and length one thousand and two hundred. Each archway is to have fourteen feet clear width, with frequent communications from one to the other. The depth of the path below the surface of the river is seventy-seven feet. The depth of the water in the ship channel is thirty-four feet, and besides a bed of several feet of gravel and sand, it is computed there will be a thickness of fifteen feet of solid earth between the crown of the tunnel and the bed of the river. A strong arch of brick work is to be built, as fast as the excavation advances. The clay removed in the excavation of the tunnel is conveyed to a neighbouring field, and there converted into bricks, to be replaced, in their new form, in the construction of the arch. The entrances to the tunnel are to be approached by circular descents of easy declivity, not exceeding four feet in a hundred. The archways are to be constantly lighted with gas. The situation of the tunnel is such that no bridge could be permitted there, on account of the obstruction it would afford to the navigation of the river. The expense is estimated at £160,000, a much less sum than would be required for the erection of a bridge. It is expected that it will be finished in three years.

The weather in England had been unusually warm. At Liverpool, on the 18th of July, the thermometer was up to 84°, which was higher than it had risen before for a number of summers.

FRANCE.—The determination of the French government to acknowledge the independence of Hayti, was first known in Paris about the 8th of July. Meetings of merchants, and of others concerned in commerce and navigation, had been held in a number of the largest cities and towns of France, to make representations to the government, requesting that the independence of the South American States might be recognised; or that French commercial agents might be appointed to those states. It was the general opinion at Paris, that the French government would very soon take the same measures which have been taken by Britain, relative to the late colonies of Spain and Portugal in America. It appears that the French government is really embarrassed by its conquest of Spain. It can obtain no pay for the troops that have been, and still are, there employed. Poor Spain has nothing to give—Money she has none; and she cannot give her colonies, for she has lost them nearly all—and France has lost even their trade, by making common cause with Spain: and if Spain, in her present plight, would give herself, she is really not worth having. By her campaigns in Spain, France has for a time at least, checked the spirit of *liberalism*; but in all other respects she has been a loser.—The French chambers have terminated their late sessions.—The fleet which brought out the commissioners who negotiated with the Haytian republick for its independence, has come on our coast, and gone into Hampton roads, near Norfolk. A part of the fleet is about to return to France; the frigates are to remain till after the equinoctial season.

SPAIN and PORTUGAL remain much as they were. We cannot pretend to detail, monthly, the unimportant concerns of these degraded kingdoms. It appears that Cadiz, the chief maritime city of Spain, has not only lost the best part of its commerce, but that its population is greatly diminished.

HOLY ALLIANCE.—The powers which are known under this misapplied appellation, were about to hold a conference at Milan. On the subject of this conference there are many speculations among the European politicians; but nothing is certainly known. The prevalent opinion seems to be, that the state of Italy will exclusively occupy the attention of the royal conferees. We can only say, that if this be so, it will be *strange*. Our fears are for the poor Greeks.—These allied powers have, it appears, compelled one of the Swiss Cantons to do what has compelled a professor of law in the University of Basel, Dr. Follen, to flee his country, and take refuge in the United States. Despotism has indeed the best reason to fear the effects of enlightening the minds of youth, in regard to the nature of civil and religious liberty. Hence we find that in Germany, Prussia, Russia, and the adjoining countries, so much attention has been given to the universities. But although there may be a temporary suppression of teachings and publications unfriendly to arbitrary power, the march of mind cannot be long arrested—*Magna est veritas et prævalebit.*

The emperor of Germany, it appears, is endeavouring to reduce the interest of his enormous debt, from five to four per cent. By the aid of the celebrated Rothschild, he proposes to pay off all creditors, who will not exchange their five per cent. stock, for other stock at four per cent.

GREECE.—The accounts from Greece, in the former part of the last month, were extremely contradictory; nor are they yet entirely harmonized. It seems however to be pretty well ascertained, that the Greeks have obtained great advantages at sea; and that the Turks have been successful to a considerable extent in their land operations. Nearly the whole of the Turkish marine at sea, including that of their Egyptian and Algerine allies, has either been burnt and captured, or compelled to take shelter in fortified ports; where it is watched and blockaded by the Grecian vessels of war. On the other hand, the Turks have taken the Grecian fortress of Navarino. It surrendered by capitulation on the 18th of May, on condition that the garrison, giving up their arms, should be conveyed in English and Austrian ships to Calemata, a town in the Morea. The three fortresses of Coron, Modon, and Navarino, all in a cluster, in the south-western point of the Morea, are now in the hands of the Turks. Yet they have gained but a small extent of territory; and if the Greeks are able to resist their combined force, and to prevent succours reaching them by land, as they probably will be able to do by sea—the Turks must eventually surrender at discretion, or be destroyed by famine. There is still, however, a most inauspicious difference among the Greek commanders, and even among the common soldiers, which we regard as the worst feature in the present aspect of their cause. Our hope for them is in the overruling providence of God; but they are called to a far more severe conflict, in the present campaign, than we had anticipated. Both by land and sea the Turkish operations are materially assisted by some who bear the Christian name—These the Greeks, it appears, always sacrifice without mercy, as soon as taken; while they reserve their Turkish captives for slavery, or for an exchange. We are glad to see that there is even this abatement of ferocity. It is stated that the Turks have fulfilled the articles of capitulation at Navarino, except in the detention of a few officers.

ASIA.

The British papers which have reached this country within the last month, contain information, which renders it highly probable that the entire western part of the Burman empire will, at no distant period, be subject to British influence and control—perhaps it is so at this time. The kingdom of *Assam*, forming the north-west point of that empire, and conquered by the Burmese only about five years ago, has fallen entirely into the hands of the British. It was entered by Lieutenant-Colonel Richards, on the 27th of Jan. last; and after two battles he was, at the date of the last despatches, Feb. 4, in possession of Rungpore, the capital of the kingdom. He had taken 200 pieces of cannon, and believed the whole kingdom to be under his control.—In the mean time, in the southern part of the empire, Sir Archibald Campbell was pursuing his conquests. The native chiefs were divided—and little doubt remained that Ava, or Umrapora, would be in his possession before long.

The faith, patience, and perseverance of the Baptist missionaries at Serampore, have, we learn, been put to another severe trial. Having, by the liberality of their friends in Europe and the United States, and by their own great exertions, re-established their mission houses, printing houses, and printing presses, which, to the value of about 50,000 dollars, were destroyed by fire in 1812, they have seen them again desolated by water—producing, probably, a still greater loss. By a sudden and un-

exampled rise of the river Ganges, several hundred houses, in the town and neighbourhood of Serampore, were swept away, and some thousands of the inhabitants found a watery grave. The large mission edifice, which contained all the printing presses, was almost wholly destroyed.—Some of the types and paper, and all the manuscripts, were fortunately saved. The venerable Dr. Carey was confined in the mission house, in a state of convalescence from a fever, at the time of the inundation —he was carried out, only a little time before the house fell. It is stated that the new college, which stood on higher ground than the mission house, and the most of the town, has received no injury. This surely is instructive—It will doubtless lead to the erection of all their publick buildings hereafter, on elevated situations. Thus are we taught by calamities, lessons which nothing else will teach; and good is brought out of evil. But as the rise of the Ganges which produced this calamity, is said to have been *unexampled,* no censure ought to attach to the missionaries, for not having located their buildings before, in a place of greater safety. We trust that publick liberality will not be wanting, to enable them to repair all their losses; and even to make their printing establishments more complete, commodious, and permanent, than they have ever been. The whole Christian world, and whole learned world too, is their debtor, for the exertions they have made to translate the Holy Scriptures into the numerous languages of the most populous region of the earth.

AFRICA.

The intelligence received from Africa in the course of the last month, may be summarily stated in four items. The plague is raging at Alexandria.—The Pacha of Egypt is making arrangements for the extensive cultivation of indigo, as well as of cotton.—The recent discoveries of British travellers are believed to decide definitely, that the river Niger is neither lost in the sands of central Africa, nor continued till it becomes the Nile; but, by a long circuitous course, returns westward, and empties into the Atlantick Ocean.—And an extensive British establishment, countenanced by the government, is about being made, on a fertile island 60 miles long, called Fernando Po, near to Benin—which establishment is expected to furnish a station for British ships to suppress the slave trade; to be highly favourable to commerce; and ultimately to be very efficient in civilizing and christianizing the African continent.

WEST INDIES.

One of the most tremendous and desolating hurricanes ever known, has lately swept over several of the West India islands. Many lives have been lost, much shipping has been injured and destroyed, and the destruction of property of every kind has been great.—The naval depot, of the United States for the West India station, at what is called Key West, has been visited with yellow fever. It is said that two-thirds of the marines have died; and that of 65 marines and seamen remaining there, only nine were fit for duty.—Ought such an unhealthy station to be maintained?

AMERICA.

THE BRAZILS AND BANDA ORIENTAL.—Under this title we gave some account in our last number, of an attempt to revolutionize that part of the dominions of the emperor of the Brazils, which is called *Banda Oriental.* The advices since received, seem to leave little doubt that a very serious conflict is in prospect, or rather has already commenced. The Brazilian garrison of Monte Video, it appears, made a vigorous sortie, but were repulsed with considerable loss by the besiegers, under General Bizaro. Don Pedro I. is making vigorous efforts to preserve Monte Video, and has demanded of Buenos Ayres a categorical answer, on the subject of war or peace. There is little doubt that war will ensue, between the emperor and what are called "The United Provinces of South America," which it is stated have created a national army of nearly 8000 men. In the mean time, another insurrection against the emperor has taken place at Pernambuco, which is just about as far to the north-east of his capital, as Monte Video is to the south-west. The emperor has fulminated a proclamation against the Pernambucans, with some glances at others of his subjects who may be restive under his imperial authority. We have seen only an extract from the proclamation, but that would do no discredit to any member of the Holy Alliance. We mistake if he will not, before long, find more serious business on his hands than the issuing of proclamations.—Since penning the above, we learn by an arrival direct from Buenos Ayres—left on the 8th of July—that "no doubt was entertained in Buenos Ayres, that the war with the Brazils was to be a common cause of all the South American republicks."

The republicks of the south are, we believe, without exception, but in different degrees, approximating to a state of regular order in their civil establishments. Peru seems to be far in the rear of the rest.—The fortress of Callao still holds out.—Great

expectations are entertained of the good effects to result from the meeting of a general congress at Panama in the coming October.

UNITED STATES.—The controversy in Georgia, relative to the lands of the Creek Indians, has at length brought the executive of the United States into a direct collision with the Governor of that State. The Governor has quarrelled with and denounced every agent, civil and military, that the President of the United States has employed to settle the controversy relative to the treaty with the Indians; by which treaty it is affirmed by the Governor, and denied by them, their lands were fairly ceded to the United States for the benefit of Georgia, and their consent obtained to remove peaceably beyond the river Mississippi. In our last number we stated that General Gaines found, on investigation, that the treaty in question, had been treacherously formed by the chief M'Intosh and a few of his party, in opposition to the mind and will of all the other principal chiefs, and of forty-nine fiftieths of the whole Creek population. Although this opinion of General Gaines was communicated in a manner, as seems to us, as unexceptionable as possible, to the Governor of Georgia, he replied to the communication in a style so intemperate and disrespectful, that the General returned him an answer, not indecorous, but well calculated to touch him to the quick—And this we think he richly deserved. On this, the cavalier Governor informed the General that he would hold no further communications with him. About this time, the Secretary of War of the United States, by the express order of the President, addressed two letters, of the same date, one to the Governor, and the other to the General, stating that the treaty with the Creeks, which it was affirmed had been obtained by fraud, should be submitted to Congress at an early part of their next session; and that in the mean time, as one article of the treaty as it now stands, stipulates that the lands of the Indians shall not be surveyed, preparatory to their removal, till the autumn of 1826—no attempt to make the survey should be permitted till that time. If an attempt should be made, General Gaines was explicitly instructed to seize the trespassers, and turn them over to the civil authority. A copy of the letter to General Gaines was sent by the Secretary to the Governor, and a copy of the letter to the Governor was transmitted to the General. The Governor, on the reception of his letter, directed an answer immediately to the President of the United States—not deigning to say any thing to the Secretary—in which, in the most discourteous manner he implicates all the men, measures, and motives, which have been concerned in this business, on the part of the general government—So stands the matter at present. We exceedingly rejoice, as we believe do all the friends to national justice and honour in our country, at the course which, in this delicate concern, has been pursued by the President. The letters directed by the Secretary, under his order, to Governor Troup and General Gaines, are eminently characterized by the union of dignity, delicacy, precision and firmness. We cannot believe that a majority of the inhabitants of Georgia are with their Governor in this controversy. Even on the supposition that they believe he is right, as to the object for which he contends, they cannot, we think, fail to see that he has treated the national government and its agents, in a manner that cannot be defended for a moment—in a manner, too, the least of all calculated to obtain what he seeks. For ourselves, we earnestly hope that what he seeks he will never obtain; persuaded, as we are, that if he should obtain his wishes, the most cruel injustice would be done to the Creek Indians, and an indelible blot of infamy be stamped on our national character.

During the last month, and for some time previously, a naval court martial has been sitting at the seat of the general government, on the trial of two of our distinguished naval commanders, and several officers of lower rank. We regret, in common with our countrymen generally, that there should have been an occasion for the proceedings that have taken place; but since the occasion existed, it is for the honour of the government, and of the navy too, that fair trials have been had, and that decisions, regarded as equitable by the community in general, have been made. The court is yet sitting, and the decision in the case of Commodore Stewart is not yet known.

No summer, within our memory, has given an average of heat, equal to that which is now closed. It has occasioned many sudden deaths, but has not been productive of any general sickness. Storms and tornadoes have occurred in several places, by which some lives have been lost, and much damage has been done to buildings and to the fruits of the earth, within their dreadful sweep—which however has, in mercy, not been extensive. The yellow fever exists in the town of Mobile; and it is both affirmed and denied that it has appeared in New Orleans.

ERRATA IN OUR LAST NUMBER.

Page 356, line 18, for *Fasau* read *Forsan.*
384, 10 from bot., for *man* read *men.*